VOL. VI. JANUARY, 1891. No. 1.

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THE TIME SCHOOL.

A NEW YEAR'S SERMON BY REV. REED STUART, DETROIT, MICH.

So teach us to number our days, that we may apply our hearts unto wisdom.—Psalm xc. 12.

Man is a perpetual pupil. While his earthly life lasts his education is never completed; and, perhaps, dying is only leaving one school to enter another,—exchanging the district school for the university. How many and how varied are his teachers. Arriving on earth, no other animal is so helpless as he; before he leaves he has taken such lessons in power that all things obey him. Every day brings a new lesson. At first a seemingly simple task is given him, and yet probably the most difficult of all his life,—how to make the motion of his fingers correspond with his wish, so that he can seize the thing he wants. Then he must learn the use of all other tools,—arms, legs, eyes, ears, tongue, become the servants of his will; and he who at first could not cross the floor to save his life, and whose sight was overpowered by the distance between him and the ceiling, at last can traverse continents and oceans, and measure stellar distances. When he has learned the first use of the natural organs, he must learn their relation to other things. By walking, and running, and falling, he learns the laws of gravitation. With blocks, and cards, and chairs, he learns the laws of architecture. With whistle and drum, and hammer, with disregard to the comfort of some of the older members of the school, he explores the laws of sound. Then follow books, and classes, and companions with their instructions. By and by love opens its delicious page to his eyes. Afterwards ambition, success, failure, disappointment, self-denial, trade, courts, senates, travel, pain, sorrow, give him lessons to learn; and when we last see him his eye has a puzzled, and inquiring expression, as if nature had just set him a new problem to solve in the few minutes that are left him before he leaves the earth. But whether the lessons are hard or easy, whether the teachers are kind or stern, the school goes on without holiday or vacation to the end of life.

Many credit marks are set to our account; but we often fail in recitation; and examination day finds many of us unable to pass in certain branches. The tuition is high in this school; and we often find ourselves at the close of a severe term, after all the bills are settled, with not much left. Money, strength, health, days, life, all go to pay the charges of this high-priced education.

Now, that we are just entering upon another year, the inquiry becomes worthy as to how we are getting along in our studies. Does our progress justify the expense? Will our diplomas be such as will pass us to the higher grades when we have completed the course at this school? Some of us have been present at many of these opening days, and by this time we should be able to show some good results. If the days have power to speak to us, and the years to teach wisdom, how good and how wise we should all be! If experience and study are of value, then the sun of the new year should shine upon wiser and better multitudes than ever before trod the earth.

Knowledge breeds knowledge. One invention opens the way to another. Steam begets the railroad; and the railroad begets the telegraph; and the tele-

graph begets the telephone and the electric light; and who can tell what or where will be the end? It is impossible to make a catalogue of all the arts and inventions which have sprung out of the human brain, every one of which gives evidence of thought and study in the past, and is guaranty of a greater future for the race. Already the whole earth feels the thrill of the human brain and the throb of the human heart; and if art and power go on as they have thus far come, they will become god like in their mastery of nature. The multitude of years have taught man the form of knowledge that gives him power.

But how would he stand an examination in the branches of study pertaining to the higher meaning of life? Great is his power of knowing and doing in all the practical affairs of life. In all forms of industry,—agriculture, mechanics, commerce,—his standing is very high. But in the higher wisdom, which mixes right with all action, he is as yet a tyro, in the lower classes. A giant of power in giving shape to material things, and bending them to his will, he is too often an infant with tottering step and nerveless and uncertain grasp when he passes into the moral field.

What a strange compound is this being! Made up of equal parts of strength and weakness; of philosopher and fool; of hero and coward; of dust and deity;—he is to be admired and ridiculed, to be praised and pitied in turn. He has power to tunnel mountains, and subdue continents; yet often without strength to tell the truth. He is like Atlas, with strength to carry a world on his shoulders; yet his soul often breaks down beneath a feather's weight of temptation. He who can measure the distance between the planets, and weigh the earth in his scales, fails to estimate the space which billows between right and wrong, and has no balance with which to weigh an unvirtuous deed. He will lead a forlorn hope to victory; but he can be bought for a few dollars to turn traitor to honesty, and for the sake of a few days of fame and a few words of flattery, will trail the flag of justice in the dust. Long ago he learned how to carve and paint the perfect form of the body; but he has not learned the use of that chisel, or how to mix the colors with which to carve and paint the perfect soul. A thousand years ago he learned to build Gothic cathedrals; but how slow he is to learn how to build a life, whose arches will be more graceful, whose music will be more thrilling, and whose spires will mount further toward the everlasting azure than any temple made of stone!

We all think that moral lessons should be learned first, but they are usually postponed until all others are learned. Everywhere people admire truth, and honor, and justice, in the abstract. Like painting, and music, and French, they are too often only ornamental branches of an education and are not intended for every day use. Our popular education begins with the senses, and ends when the pupil knows enough to make a living. We pretend, in this so called Christian age, to believe in a spiritual nature, and the supremacy of the moral law; but we have not heard of anyone starting a kindergarten for the soul. We have already journeyed far away from the cave, and the stone axe, and the flint, and the wigwam; but we may keep up our march many days longer before we have reached everything worth having. The age of man the savage has gone out, or is going out; the age of man the soul has not not yet come in. We have thrown off the manners of the hut, but we do not yet feel at ease in the palace.

The world is surely old enough to have learned that the true worth of an age depends not upon its wealth, or its modes of travel, or its commerce, but upon its moral possessions. If power be not to further right, then of what use is power? If Prospero does not use his power to help justice to prosper, then his alliance with spirits and elemental forces is a crime. Faust would better have remained an intellectual bantling all his life, than to have used his borrowed power to uproot faith and facilitate the downfall of virtue. Of what use is a telegraph around the

world, if it does not increase the morals of the world? Of what use is a railroad across the continent which can carry wheat, and cattle, and gold, from San Francisco to New York in seven or eight days, if truth has still to go on foot or around by Cape Horn, and takes six months to make the journey? The use of the telephone and the dispatches to the newspapers is to circulate truth a little faster. But if lies travel by electricity, and truth must go by mail, then we have not gained by taking electricity into our service. Speed is only valuable when the direction is right, and the errand worthy. The time between Liverpool and New York being reduced to nine or ten days is of no value, except to those who have a worthy motive in making the voyage. If a man were going to Europe merely to kill time that hung heavily on his hands, or to spend his excess of wealth in some foolish display, or to indulge in vices forbidden by associations at home, the old time of eight or nine weeks was better. A higher rate of increase is only valuable when the thing to be multiplied is valuable. A thistle, if left alone, will soon cover a continent. But the continent is no richer because of the rapid increase. Hence, all this increase of speed and acquisition, which makes a modern decade equal to an old century, must find its true value in an equal gain of all forms of goodness. If power has increased a hundred fold, then righteousness should increase a hundred fold. If the body has grown great and rich, the soul should also become equally great and rich.

Here, in America, we have learned very many things; but as a nation we are not yet very wise. We have learned how to build great cities, but we have not learned how to keep them from burning down; or how to drain them; or how to govern them without fraud. The majority have learned to hate crime, but they have not learned to prevent it. It is almost universally believed that intemperance is a vice, and is the cause of much crime; but the way to remedy it effectually has not been discovered. We call ourselves civilized, and it is very certain that we are rich. But so long as there are arrangements, tolerated in commercial circles, by means of which fictitious values are placed upon the necessaries of life, and the price which a man receives for his toil places him at a disadvantage in the struggle for existence, so long may we expect discontent and violence. So long as woman is driven into a life of shame by shivering hunger, because her employer will only give her fourteen cents a day for labor from which he realizes two hundred per cent; so long as children are dwarfed by physical and moral miasmas, in the alleys and tenement houses of the cities; so long as men are brutalizing themselves, and there is no arm powerful enough to stop it; so long as ignorance and immorality hang over so much of our life, dark and obstinate as an Arctic night, so long must we confess that we have not learned true wisdom, and so long must we apply our hearts to the great lesson of life.

It would seem as if, from the opportunities furnished, mankind at large might by this time have learned along what path it must travel to find true success. Not only so; but it might reasonably be expected that having found the path man would always be seen traveling in it. It is conceded, in theory, that there can be no permanent success without honesty. And yet, in the year just closed, many efforts have been made to make success out of stolen money, out of violation of trust; and in every case the law is confirmed that the bad act reacts upon the actor sooner or later. We have all had time to learn that there can be no success without honor, and that we can all afford to be poor, but none of us can afford to be dishonest. If these mighty multitudes that are covering the continent, would only apply themselves to mastering the lesson, both as a theory and a practice, that an honorable failure, even to feeling the pinch of poverty, is a transcendent triumph compared with that which is called success, purchased at the expense of justice, then the years would not be passing in vain. If this strange,

and munificently endowed being, who has covered the earth with traces of his genius and power; who has discovered the geometry of the skies; who has built temples; who has written liturgies and bibles; and whose soul has grown great enough to think of God and immortality,—if he would only lay close to his heart the noble wisdom which the years have evolved for human guidance, that happiness is the stream of which righteousness is the fountain, what a changed and magnificent spectacle would our earth soon present! Happy New Year indeed, could we all look upon that scene!

The discoveries in science hasten to become something more than mere discoveries. They are applied to the affairs of life. The study of optics soon passed away from books and became telescopes to carry sight to far off worlds, and microscopes to reveal the secrets lurking in the inner chamber of life. The study of wheels and levers turned into wagons and machines for doing all kinds of work. Applied science has moved over the face of these modern nations and changed everything. The facts of these days excel, in wonder, the fables of the ancient days. There is nothing in the old stories of magic which can equal the telegraph, and the telephone, and the electric light.

But our century seems to have come to a halt in its moral progress, because its morals are not applied to life. We do not know any more about mechanics than we do about righteousness; but the difference is that we make a much better use of the former than we do of the latter knowledge. When we discovered the laws of water, or of steam, we at once began to obey them and discarded all our foolish opinions concerning them. But having discovered the laws of virtue we still disobey them, and hold on to the ancient delusion that, in some way, the results of disobedience may be annulled. We are seniors in science; in morals we are only freshmen. We see that intemperance is an awful evil; but many thousands remain intemperate. It is known that honesty is best; but thousands remain dishonest. Happiness has as stern and unbending laws as gravitation; and yet, multitudes who know this take the fatal risk of insulting them. We know the rules of harmony; and yet with eyes shut we strike violently at random among the keys and expect to evoke music. In science we are exact and harmonious; in morals we are reckless and discordant. The wild rose has been changed into many varieties of amazing beauty; the wild horse has been transformed into a perfect form for strength and speed, by following the hints which nature gives, and building upon the accumulating results of experience. But we have not thus far been able to form a condition of society in which justice is done to all classes; in which honesty becomes the rule for all; which forms perfect manhood; and which turns the wild rose of animal pleasure into the full leaved flower of spiritual happiness.

Our reflections may take a brighter hue when it is remembered that the best things arrive latest. As in the story of the feast at Cana,—nature reserves her best wine until the last. Long ago the Latins said, "All excellent things are difficult." The value of the diamond is in the difficulty of finding it. The dewdrop is just as beautiful; and if diamonds were as plentiful they would be as cheap. Nature hid her gold in mountain fastnesses away from the beaten track, and her pearls in the sea depths, that her child man might be compelled to hunt for them, and grow strong, and hardy, and self-reliant in gaining them. In the same way the most valuable ideas are the last to become a part of man's life. Weeds grow every where, and without assistance from man. But the harvests ask that the soil be prepared, and demand patience. So the ideas that are smallest swarm around the life of an individual, or a nation, and are soon adopted into life. Long ago man learned to house, and clothe, and warm himself. Perhaps he will sometime learn how to house his soul in liberty, how to clothe it with truth, how to warm it with love and piety. Thousands of years ago it was known how to make a war chariot; the steam engine had to

wait for Watt and the eighteenth century. Alexander and Joshua could wage wars of conquest, and make slaves of those who were captured. But many hundreds of years must pass before it could be seen that Right must dictate terms to Might, and the nerves of the world were made to thrill with the proclamation that there must be no master, no slave, but by virtue of birthright all men are free. Liberty and justice have been long on the way. They come; but they come slowly. They are distant stars. And the reason that their rays have been so long reaching us is, not because they have lacked in brightness, but because of the infinite stretches of cold and darkness lying between.

Laggard and halting, indeed, sometimes seem to us the methods of Providence. In our impatience we would measure the plan of the universe with a yard stick, and make it fit our petty projects. We feel as if we were emigrants, camping for a few years on earth, and we act as if the work of the universe depended upon us and we were afraid it would not be completed before the order comes for us to strike tent and move on. The years, moving along so silently, should teach us to adopt a different measurement, and take from us all fret and worry over the apparent slowness of things. God ought to have the credit for knowing his own mind in conducting the affairs of earth. It is not for nothing that so much time was taken to bring earth into its present form. We talk sometimes as if the history of man is very ancient; but geology tells us that man is a mere *parvenu*,—an upstart of yesterday, and the paint on his escutcheon scarcely dry. As we read the history of the race and its exploits, Babylon and the cairns of the Druids seem very remote; but coming from a study of geology, the most venerable empires and temples seem to be mushrooms that sprang up only the night before last and perished yesterday. A few generations back we touch hands with the patriarchs, and a little beyond them with savage ancestors; but where is the arithmetic able to compute the time lying back of the savage? The mind breaks down in trying to make the flight from the atom to Adam. Patience then. If it took so long to reach the savage, it is not strange that it takes so long to reach the saint. We can raise wheat in three or four months, now that the soil is ready. But it took the fire, and the frost, and the sun, and the rain, myriads of years to make the soil.

Thus may we learn to fall in with the Divine method. We are wise not to grow disheartened if we do not see the harvest of virtue waving in the sunshine. It can cheerfully be postponed until a thousand more cycles like the one upon which we have just entered have gone to seek the one we have just left, contented if others may look upon the golden field, while our work is only a preparation of the soil,—the beating off of a few grains of sand from the flinty rocks to be washed into the valleys and plains of the future.

One gracious hint forever appears which forbids too great despondency: nature not only goes on unweariedly from coarse to finer forms, but the movement becomes an accelerated march. At first progress is by the ratio of arithmetic, where one number only serves as a basis for another—as the round in a ladder furnishes a point from which to mount to another like it. After a time, disdaining such slow method, the ratio of geometry is adopted; then the ladder is left; wings appear; and the weary climbing is changed to a flight. Who knows? The time may come, now that moral ideas have climbed thus far, when they will fly over the world. Sometime it may be as easy to raise justice and truth in the heart of the race, as it is to raise a crop of wheat in Dakota, and when acts of goodness will spring up as naturally and as plentifully as flowers in June.

"Take heart! though sown in tears and blood,
No seed that's quick with love hath perished;
Though dropped in barren byways,—God
Some glorious flower of life hath cherished."

The beginning of a year cannot be of much importance to society in the mass, but to each soul it is a greater event. Since we have only

seventy such events promised, as each one comes it should bring a deep thoughtfulness. We should all be making the discovery that there is something within us that is superior to the years. We should see that time is the surface of eternity; and that it is not long life but deep life that counts. We should see that these moments are as sacred as eternity; and should have care to abstain from thoughts and acts in these hours of earth which could not be repeated without shame or confusion in the heaven of heavens.

The years are our servants. They can only take the rank that the soul allows them. Who loves is immortal, and may maintain an attitude of noble negligence toward all the mutation and catastrophes of the circling years. Every year I hear, with joy, the gray haired men and women saying that within they feel no older than when they were children. That which feels not the touch of time, will probably not feel the touch of death.

Somber our thought might become if we permitted it to run over the past too long, or if it were permitted to linger amid the things that are mastered by the years. But we will not have it so.

"Ah, my beloved! fill the cup that clears
To-day of past regrets and future fears."

The earth has been disturbed to receive the forms of many who started with us a year ago, but who grew tired of the earth journey and lay down to the long rest. The sky seems to arch less grandly since it no more looks down upon some whom we have known and loved, and earth seems poorer since they left it. But we trust that some other world is enriched by their presence, and some other sky is sheltering them beneath its friendly roof.

Happy New Year, if we are learning from manysided experience that the moral outranks all things else, and that power is only worthy when it is the servant of truth and virtue! Happy, if the years are teaching us patience with the perverseness of things, and trust in the method of Providence! Happy, if we are growing superior to time and its vicissitudes! Happy New Year, if we can treasure great thoughts of life eternal, — when all that we hoped or dreamed shall be realized; and even our pain, and sorrow, and passion,—all the minor chords of earth,—shall blend with the music of the skies.

GOD AND MAN.

It would be hard, if not impossible, to overestimate the value of the contribution the old Hebrew Prophets were enabled to make to the world's religious thought and life. God was to them not a cold abstraction, not a loveless force, but a Being warm with a tenderness to which the finest human tenderness did but furnish a faint and far off type. Their peculiar greatness, I think, was just here,—that they felt this so vividly and presented it to other men so boldly and so clearly. Nor does the fact that their writings have about them so much of mere local coloring, or the further fact that their writings are tinged so often with the ruder thinkings and ruder imaginings of their time, detract from this, their peculiar greatness. They knew and they felt that there was a living God and Redeemer who pitied his children with more than the pity of the noblest human fatherhood; and who comforted them in their sorrows with more than the comforting of the tenderest human motherhood.

This, I fancy, is just what men need to know and feel to-day. The universe, to our instructed thought, is greater than it was to the Hebrew prophets. We no longer look, as they were apt to look, on the rare, the terrible, and the wonderful, as peculiarly fraught with divine meaning. The bursting into flower of any common spring bud is, to us, as full of eloquent instruction as any thunderings could be, even though those thunderings came from Sinai. We have conceptions which the best of the prophets could not reach, of how God ceaselessly operates through undeviating law. We have imaginings of starry spaces and of starry sublimities which *their* thought could not compass. We have glimpses of the measureless sublimities and mysteries belonging to every "flower in the

crannied wall" which *they* could not discern. And yet, for all that we know so much more, imagine so much more, guess so much more, than they could know, imagine or guess, they are teachers of the deepest verities; and at their feet it becomes the wisest of us reverently and humbly to sit. Why? Not because they had a grandly intellectual conception of Deity as the omnipotent ruler of a vast universe; but because they knew God, and felt God, as the ruler of each individual *in* the universe, —as the searcher of each single heart, as the lord of each single conscience, as the One Being whom it was natural for man to adore, to think of with affectionate trust, and to speak to ever as to a Father.

We need to sit at the feet of these old teachers to-day, that we may learn of them the lessons they can teach. There is, I fancy, danger that, dwelling overmuch on the *intellectual* conceptions of Deity we have been able to form—or to fancy we have been able to form—we may, by thrusting them too much into the background of our experience, lose sight of those conceptions of him—if the word in such a connection be allowable—which are affectional and emotional. There is danger that, thinking of Deity in his relation to the vast and limitless universe, we may forget his personal relationship to ourselves. Yet on the vivid and strong retention by us of this sense of personal relationship to God, the depth and force, the purity and usefulness, of our religion depends. If held on the intellectual tenure I have indicated, religion may be a very beautiful theory; but it is hard to see that it can ever become a *spirituality*, inspiring men with better and higher aims, without the strong retention by us of a sense of God's personal relationship towards each individual of our race. If religion is ever to elevate life, by transfiguring the duties of life into so many spiritual heroisms, it is not enough that we should think of Deity as that omnipresent force which rules the solar system; but we must think of him as the ruler no less of our own individual lives. It is not enough that we should think of him as the unerring guide of those vast bodies in space, the paths of which human thought is not adequate to trace out; but we must think of him as the guide of ourselves in all the strange paths our own souls may follow,—as that loving power filling us with all the delight we feel when we do justly and love mercy,—and as that power, no less loving, filling us with a sense of discomfort in all our conscious wrongdoing, and so causing our sense of sin to be always for us a sense of shame.

It does seem to me that if we were compelled to make a choice between these two things,—a narrow intellectual conception of Deity combined with a vivid sense of his personal relationship to us; and a broadly and grandly beautiful intellectual conception of him, combined with no sense of personal relationship at all,—the devout soul would not long hesitate as to the choice he should make. Elizabeth Barrett Browning was correct in writing,—

> "Good love, howe'er ill placed,
> Is better for a man's soul in the end,
> Than if he loved ill what deserves love well.
> A pagan, kissing for a step of Pan
> The wild-goat's hoof-print on the loamy down,
> Exceeds our modern thinker who turns back
> The strata . . . . . granite, limestone, coal and clay,
> Concluding coldly with, 'Here's law! where's God?'"

We had far better believe as the old Hebrews seem to have believed, that this earth of ours is the grand center of the universe, with the sun, moon and stars hung up above it as lanterns to give it light; and that our nation, or tribe, or church is the center of our earth, on which the loving care of God is exclusively bestowed, and over which the love of God is exclusively shed;—we had far better believe this, than believe in the illimitable vastness of the universe—in the millions upon millions of worlds that throng it—and also believe that the God who rules the universe in its entirety, sustains no personal relationship to us, and is therefore a Being whom we need not desire

to love, and whom we need not care to worship.

John Fiske, the great interpreter of the Spencerian philosophy, speaks of the infinite power behind phenomena as containing within itself "all the possibilities of being." What is involved in that? Personality is a possibility of being with us, for here we are, *persons.* Love and intelligence are possibilities of being with us, for here we are, personalities, capable in some degree of loving, and also capable, in some poor degree, of thinking. Now, if all possibilities of being are contained within the power we call God, then Personality, Love, and Wisdom are contained within that power. These things in us must, somehow, be reflections of the same things in him. They are the things which give us affinity, likeness, relationship to him. If evolution be the principle, and I think it is, which will eventually unlock to us all the secrets of the phenomenal universe, then all that is evolved must be *in*volved in the evolving power. What *we* are must be a true revealing of what the Infinite Power underlying all phenomena must be. Thus even the Spencerian philosophy, as interpreted by Fiske, has not got very far beyond that of the old Greek poet quoted by Paul to the men of Athens:—"As certain even of your own poets have said, For we also are his offspring." We are God's springings off—we are God's sheddings-off. Like produces like. In our finite personality, and finite love, and finite wisdom, we have affinity, likeness, indestructible relationship to the Infinite Personality, to the Infinite Love, and to the Infinite Wisdom.

I come to this conclusion, then: that the narrowest and most ignorant creed which human folly ever elevated into a divine truth, has verily within itself something of real divineness if it enables the believer in it to feel that there exists an actual personal relationship between himself and the God whom the creed dimly shadows forth. I come also to this other conclusion: that the broadest and most enlightened creed that human wisdom ever yet thought out has within it no divineness whatever if it cuts man off from a sense of personal relationship to God; if it makes Deity busy in the Milky Way, but not busy in the hearts of men; if it makes Deity careless of the humble sorrows and of the humble joys of earth's common homes. If there *be* no relationship of a personal sort between God and his creatures,—if there *be* no natural obligation on us to fear him as our King, to love him as our Father, to desire to do his will as our Infinite Benefactor,—then the narrower our intellectual outlook becomes, the better. Wider views of Deity, and wider views of the universe he evolves and governs, can only increase the area of desolateness over which living and loving creatures are doomed to wander orphaned of the Divine Providence and care.

We are not called upon to make this choice. Breadth of intellectual view is not incompatible with depth of emotional fervor. In order that we may think of God as caring for us individually, it is not necessary that we should narrow our conception of the universe over which he rules. We may think of him as caring for us, and yet not be so absorbed in our self-consciousness as to think of him as caring for us exclusively. The fault of religionists undeveloped on the intellectual side, has been to think of Deity as caring exclusively for *them.* The fault of religionists undeveloped on the emotional side, has been to think of Deity as caring particularly for nobody. The danger which liberal religionists have to avoid is, that while enlarging and beautifying man's intellectual conceptions of the universe and of the Deity thereof, they may come to regard as "primitive superstitions" those other ideas of Deity of which the emotions can approve and which the affections sanction. The deeper and the truer things of religion are revealed through the heart, and not through the head. The emotion of the heart which the head cannot endorse *may* be false; but that thought of the head is most surely false of which the emotion of the heart cannot approve.

Things are revealed to babes which are hidden from the wise and prudent, and in the mouths of sucklings the loftiest praise is ever being perfected. The religion which is finally to conquer the world will be of modern breadth and of ancient Hebrew intensity. It will proclaim a God who, while ruling omnipotently through all the realms of infinite space, yet whispers to the meanest child of earth the tender inspiration, —"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will not I forget thee!"

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JAPAN'S PRESENT DANGERS AND NEEDS.*

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Japan's present era is evidently to be the most eventful and important period in the history of the empire. It is an era of transformations which affect the very sources of the national life.

Just now especially noticeable are the effects of the gracious act with which his Majesty the Emperor has marked his return to an unembarrassed sovereignty. He has made a free gift to the nation of a constitution. He has invited a large part of the people to share with him the direction of national affairs. Constitutional law is hereafter to be the controlling force of the empire. A Parliament representing the popular will is to give shape to that law. In fact, Japan has been entrusted by its sovereign with the beginnings of popular government, which in time will doubtless become more direct and complete.

In the next place, the present era is distinguished by the transition of the empire from a state of seclusion to one of international intercourse. It has been found to be undesirable to keep the people out of the great movement of modern times, by which all the people of the world are being drawn into vital intercommunication. All around the earth, mankind are beginning a general interchange of natural and industrial products and entering upon an age of social reciprocity. Scarcely a generation has passed since Japan was but little more than a name beyond its own borders, and since the other peoples of the world were but like a dream to Japan. Now Japan is everywhere known, and well known. In your ports where less than a half century ago a foreign flag was never seen, now ships from the farthest shores come and go daily, laden with cargoes for Japan, and with wealth from your fields and factories for other countries. The most distant markets hold your food products, your fabrics, and objects of art, while everywhere in your own markets, machinery, food, fabrics, and other products of foreign labor and invention may be seen. But the transformation following the newly opened international intercourse is not only commercial. Your social life too is changing. A social interchange of momentous import is going on. The Japanese student and tourist is a familiar figure in Europe and America, while here, visitors and scholars from the opposite side of the globe are in daily contact with you in business, in schools, in your homes and in your government offices. Your manners and customs, your architecture, your literature, your art all show marks of change; in some directions they have been almost revolutionized. Evidently Japan has lowered the barriers which so long separated it from the rest of mankind and is becoming a member of the household of nations.

A third of this notable series of transformations is the result of Japan's recent change from a non-scientific mood to that of science. This change is vitally involved in the social transformation just mentioned, but it is of sufficient importance to receive separate attention. Europe and America have been almost created anew during the past few centuries by having been aroused to a scientific investigation of nature and of life. During the centuries of Japan's isolation the people of the West completed their struggle out of the ignorance and superstition of the Middle

*An Address delivered before the Kojunsha at its twelfth Annual Meeting held in Nakamuraro.

Ages. When Japan re-entered intercourse with the West, it found Europe and America enjoying marvelous results of free science. Mechanical invention had made distance of no moment; it had immeasurably increased human power; it had added enormously to wealth, happiness, and national dignity. The new spirit of rational inquiry had done away with mere tradition and dogma in the knowledge of nature, in the treatment of disease, in the methods of education, in the whole round of merely inherited thought and ways of life. The new spirit had started human society forward in all its relations, personal and social, and religious and political as well. Its motive force was a new knowledge and farther progress constantly. Lord Macaulay well characterized the Baconian philosophy, which is typical of the modern scientific method generally, when he wrote,—"It is a philosophy which never rests, which has never attained, which is never perfect. Its law is progress. A point which yesterday was invisible is its goal to day, and will be its starting point to morrow." Japan, in re-entering international communication, came suddenly into contact with the full energy and effects of this modern spirit. The nation was subjected to it, and in a generation has been speeding over the space which it had taken the West five hundred years to traverse. To-day Japan is making an unparalleled swift transition from its own past, under the sway of the spirit of science and reason. Steamships, railways, electric telegraphs and telephones, power presses, scores of other kinds of labor-saving machines, and innumerable quantities of the products of free invention are here; an army and navy with the modern appliances of scientific engineering, equipment, discipline, and strategy, are here; modern astronomy, meteorology, chemistry, medicine, geology, botany, and the whole host of natural sciences are here; scientific education, extending from the kindergarten to the university, is here; the philosophy of science, its rationalism, its utilitarianism, its many forms of naturalistic speculation, are here, too. Then, too, the force of Japan's religious traditions has either grown very weak, or has wholly ceased, over increasing numbers. The same intellectual restlessness which characterizes the western peoples, the same eager desire to make constant progress from the gains of to-day to the possible gains of to-morrow, are active here. The scientific mood is upon Japan as upon America and Europe, and under its power the traditional part is disappearing, while the people are impelled to enter the future as discoverers setting out over a land unknown, to find a new home and fortunes.

No earnest and intelligent citizen of this empire, or friend of the Japanese people, can look upon these facts without solicitude. What will the forces thus so suddenly and powerfully set in operation bring forth? I cannot doubt, knowing what I do of the course of human history, that popular government, that widening international intercourse, will, in the long run, produce the highest prosperity and happiness. I cannot doubt that in order to reach these ends the most efficient means is found in a true knowledge and use of nature and its forces, and in a practical science of man. The greatest attainments mankind have made, have been made in these modern times of free national thought and natural, utilitarian science. These conclusions I cannot doubt. But at the same time I cannot doubt, too, that these grand factors in human progress are accompanied by very grave responsibilities and by the most serious dangers; by dangers which, if they are not guarded against, can bring to ruin the fairest structures that free thought and science may rear. And I am persuaded that if there ever was a people whose character and circumstances made caution, prudence, comprehensive and conservative intelligence necessary in using these tremendous forces of progress, it is the people of Japan. I have long been convinced that this judgment is well founded. So, when the invitation came to me to speak at your annual meeting, my immediate impulse was to emphasize this judg-

ment here, and to add some thoughts concerning the special dangers and duties which the advance of your present era brings into view. It may appear obtrusive for one who is a comparative, stranger to speak in this way. This is a topic which may be thought to be peculiarly your own. But I believe you will indulge me by reason of the strong personal interest I have in Japan, also on account of your intimate relation now to our common humanity in whose welfare we are all involved. Moreover, the culminating thought of my address has a universal as well as a local bearing.

I assume that human nature is in all men essentially the same; that with the same impulses and conditions, all men will practically think and act alike. I assume too that cause and effect are uniformly connected in mental as well as in physical relations. The light of what has happened in human society may be taken as a safe guidance to what will happen where the same forces are at work. The Egyptians, the Chaldeans, the Greeks, the Jews, the Romans, the French, the Germans, the English, the Puritans, all formed or are forming great states. Some of these peoples are now but names in history. They were human beings. Their privileges, their dangers, their duties, were much alike. Their fortunes, their fates, are only clear signs of the rise or fall, the grandeur or ruin of all who follow in their paths and do their deeds. So then with the light of man's experience to show us our way, let us go farther on.

What of Japan's present political transformation? Had I time I would show in relation to this question how every form of government carries with it its special privileges, dangers, and duties. But we must reach our goal more quickly. Let us suppose then that we have to deal with a state which has erected for itself an absolute monarchy. The monarch, we assume, rules his realm with a true reverence for the sanction or the faith by which absolute power has been placed in his hands. Undoubtedly under such government society may reach a high degree of peace and prosperity. But the histories of the monarchies of the world show that wherever order and happiness have been maintained and advanced under them, the people have always been controlled by an unquestioning loyalty to their ordained ruler. The prosperity of the monarchy requires thorough obedience, showing itself in the devotion of the subject's time and person, if need be, to the sovereign. The one uncompromising and comprehensive duty of the monarch's subject must be loyalty. Self assertion or personal independence should be the last thing he should attempt if the state is to be preserved. He should find his well-being in his ruler's will. He should freely yield of his wealth for his sovereign's needs. He should be ready to give even his life.

But let it once come to pass that the monarchy be changed in any way so that civil power is distributed to the people, then radically different factors enter the working of the government. The moment a monarchy expresses itself in a constitution and accepts a legislature composed of citizens representative of and chosen by popular suffrage, by these facts the individual citizen takes on a different character from that of the passive subject. The citizen himself becomes a law maker and executive of the law. The stability and progress of the state now depend not only upon each citizen's loyalty to the supreme authority which he himself helps to establish, but also upon his wise intelligence, upon his moderation, tolerance, and self-constraining patriotism. John Stuart Mill, the distinguished English economist, speaking of popular government, said: "The worth of a state is, in the long run, the worth of the individuals composing it." No truer sentence was ever uttered. In a popular government the individual citizen becomes continually more and more important; the final law of the state is in the end the result of the expressions of individual wills. This result, however, of necessity is brought about by wise, generous concessions, compromises and faithfully kept agreements among individual citizens. Through this mutual

give and take, the agencies which are essential to the conduct of any popular government, parties, are created. But, as only one party can direct a state at one time, it is evident that in the contest for supremacy which must take place among political parties there can be no safety for the state unless all citizens agree that majorities shall rule. In a self-regulating government, majority law under the constitution must be supreme. If such a government is to exist at all, no citizen or party should dare to resist by violence, or to destroy this fundamental principle. You see therefore how much that is new and of the most important character is laid upon the individual citizen where a government passes from a monarchy into the care of the people.

Now Japan, as we all know, is undergoing a transition from an imperial feudalism to a representative constitutionalism under its Emperor. A new type of citizenship is therefore imperative, if the Emperor's gracious act is to meet with the success it is intended it should have. The intelligent, self-respecting, prudent, conservative, law-abiding and tolerant citizen is demanded for the new order of affairs in the state. Popular elections occur; lines are to be drawn through the present political chaos, shaping closely defined party organizations; parliamentary debate and popular legislation will hereafter be daily occurrences. Japanese society, which has been comparatively stable, is now to become mobile under the will of the people. It is not only to be largely re-organized, but to undergo repeated re-organizations. The political, commercial, and social stations of citizens are to be liable to unexpected changes. Critical experiments are to be tried with great and novel problems in finance, commerce, industry, education, art, and social affairs generally. Now, clearly, the future peace and prosperity of the nation is to depend upon the intelligence, wisdom, caution, and loyal forbearance with one another among the whole people. May the citizens of Japan realize fully what the new order of their state means, and become worthy of the high privileges now made possible to them!

But with the political change the transition of the nation from its past isolation to a world-wide intercourse is also hastening forward. A whole cycle of new commercial and social relations is being entered. With this, many new perils and duties are appearing. Under the former order of things Japan's trade and industry were practically confined within its own borders. Its social habits, customs, its literature and art were almost wholly adapted to its own and to no other needs. Its commerce was not only very limited, but it was comparatively free from the fever of competition. Invention was extremely slow, industries being fifty years ago very like what they were a thousand years ago. There was none of the restless struggle for wealth and place characteristic of to-day. From century to century a placid, equable industry and commerce were carried on. Science was small and unprogressive. Literature ranged within very narrow limits. The nation's unique art moved along a path of high, but little varying excellence. Now, however, the mighty, complex and never settled commercial, industrial, scientific, literary, and art movements of the outside world have come upon this land as an invading host. The former circumscribed and simple organization of Japanese society has been brought into contact with these revolutionary forces. The unmeasured ambition of western commerce, the West's enormous industrial operations, its competitions, its ideals of massive wealth, its stupendous financial schemings, and the like, have all come here arousing this people from the old uneventful quiet. These new forces, I believe, can here, as elsewhere, open ways to great prosperity. Your natural resources, your geographical position, your pioneer work in this part of the world justify the belief. But how many perils beset Japan with the new opportunities! Wholesome ambition may easily become an unscrupulous greed under the novel excitement. Honesty may easily be supplanted by cunning and fraud. Trust and honor, the very foundations of per-

manent commercial prosperity, are laid bare to undermining forces that can bring down the whole fabric in ruin. Commerce is to a large extent carried on under competition. This principle is legitimate and apparently necessary. But how excessive it has become under the stress of modern life! It tends to enslave and to impoverish the weak and inefficient, and to intensify social inequalities in every direction. Desire for wealth is characteristic of the civilized man. But how much it has become a mere greed for gain to-day! It is the stimulus back of the intense speculation which marks the commercial life of the West. Through this passion the very safety of society is often imperilled. It does not hesitate to grasp at the absolute control of great interests; it seeks to monopolize industries; it gathers under its power even the food and fabrics of nations, establishes autocratic ownerships called "corners," enhancing prices artificially beyond the abilities of the people to pay, and engendering dangerous discontent among the poor. The same greed of money is back of the criminal schemes so characteristic of to-day, which, under the name of stock companies, are used only to filch hard earnings from investors to fill the purses of the unscrupulous speculators. In truth, I see many great perils before Japan in its rapid appropriation of the ways of western commerce.

In Europe and America, many of the gravest dangers are abroad through the working and the forces I have just mentioned. So far they have been held in check by a strong social conservatism, but they threaten great calamities for the future. They will certainly work harm here if rashly allowed to control Japan's new life. Financial crises and crashes are common experiences in the West, but they are largely neutralized or remedied by the enormous productivity of new countries like America and the colonies of the European States. Here, in an old country whose productiveness has almost reached its maximum, there are no such ways of safety. Japan might easily impoverish itself, and helplessly impoverish itself, through a precipitate struggle for great wealth, that is, by letting great monopolies fasten themselves upon its source of production, and by inordinate and credulous speculative investments by masses of the people. Again, western society, by its excessive competitions, speculations, and greed, has engendered tremendous forces which threaten the whole social fabric there. Troublesome labor questions, strikes, riots, an unprecedented growth of socialistic and communistic theories and organizations now confront society in Europe and America in portentous forms. It is said that Europe is trembling over a social volcano which may burst forth with deadly violence at any time. Japan must needs move very cautiously with these tremendous forces of western commercial and social progress or it may rue the day it began to make them its own.

Nor is the transition that Japan is making into the scientific rationalistic mood of the West any less free from dangers or from corresponding duties than its political and commercial transformations. The scientific mood is one of the greatest forces of human progress. Knowledge is true power. Ignorance is the source of a large part of human weakness and misfortune. Superstition is followed by a train of evils and miseries. But even the scientific mood can lead to error. And it is true that not everything called science is true knowledge. The scientific man may be too hasty in drawing his conclusions or have too limited an observation. The scientific mood in its reaction from old faiths, from traditions, from what it finds to be superstitious and irrational, may go to opposite extremes as little justified by truth as were the old faiths. The French Revolution of a century ago is a fearful example of what I mean. Then the people in their hatred of all the old authority that held society together, enthroned what they called Reason as their goddess and did the most irrational things thinkable. Having overthrown the old intolerable civil order, they overthrew with it the old moral sanctions, and turned France into a very hell of violence, rapine, and murder. This

extreme unbalanced revolt from superstition no sane man can look upon except with horror. Such awful crimes can be committed in the name of reason! Reason and science are of inestimable value to human progress and can be of the highest service to Japan, but it should be clearly understood that they are valuable only as far as they really disclose the truth.

It is an interesting yet natural fact that the beginnings of every period of rationalistic thought have been characterized by disbelief in, and rejection of, the teachings of traditional and organized religion. In the majority of cases this has been done in behalf of a larger and more reasonable faith. But in modern times the scientific mood is directed in large part by either a professed atheism or by the theory that the human mind can know nothing of the objects of religious faith. These two attitudes of thought appear in the works of many of the scientists of the day. I do not wonder that the Japanese who have been influenced by modern science have inclined to the speculations of modern atheists and agnostics. These speculations have come in naturally with their recently opened study of western physical science and invention. But I am profoundly convinced that atheism and agnosticism are the result of only the extreme of one-sided knowledge. Furthermore, I believe that they are fraught with the most serious dangers, not to Japan only, but also and especially to Europe and America. It would be a great mistake were the people of Japan to accept these speculations as the best products of even the rational thought of the West. The highest philosophy of the West is neither atheistic nor even agnostic. Should these negative speculations become dominant in the philosophy and popular mood of this empire, I believe that its present political and social transformations would be deprived of their greatest possible safeguard, and that the national life would be exposed with but feeble protection to the dangers of which I have been speaking.

This thought brings us to the goal to which the whole course of this article has been tending. I have spoken of Japan's movement into popular government, into world-wide international intercourse, into the ways of modern industry, commerce, social culture, and science. I have spoken of the benefits likely to accompany these changes, of the dangers which beset them, and of the duties to which they summon your citizens. Without faithful observance of these duties, as we have seen, the dangers are greatly to be feared and the benefits likely to be lost.

The events of the present era therefore bring the Japanese people, first of all, face to face with duty. Loyalty to the constitution, intelligence and forbearance among partisans, and reverence for the wills of majorities are essential political duties. Justice, honor, caution, conservative progress, and the like are imperative in order to gain safe commercial and industrial welfare. In accepting the scientific spirit the people must be above all lovers and servants of the truth. Duty, that is, obedience to moral law, is the guarantee and only guarantee for Japan's safe progress in the new life it has entered.

But what is moral law? It is as the question puts it, law. Whence derived? Suppose we admit it comes from the operation of mere use or convenience, that it is more useful to be just than unjust, honest than treacherous, obedient than rebellious. What quality in human nature or elsewhere is there, however, that makes one line of conduct useful or convenient and another line of conduct harmful or undesirable? It may be answered that human nature and all nature is so constituted that certain things are helpful to us, and others injurious. If we were to continue with this kind of argument we should be brought at last to the radical truth that there is, through an invariable sequence of cause and effect, a fixed dependence of prosperity or adversity upon some things and acts rather than upon others, that what is essentially a moral order lies in the nature of things. If then we may go on to say that morality therefore lies in the very substance

of the universe, what line divides our thought from the meaning essential in religious faith, that the moral order of the universe is there because it is the expression of the morality of the Infinite and Eternal Being in whom and of whom the universe exists? Any real morality, intuitive or scientific, implies, I think, the existence of all that is essential to a vital belief in God, that is, to religion. To me, true ethics and religion are as inseparable as stream and fountain.

My culminating thought is therefore that if Japan would go along its present path in safety and ascend by it to greater heights of prosperity and happiness, its people not only should accept the exact sight of guiding science, but should see how science itself moves under the light of the eternal Sun. My plea is really for an appreciation of the worth and need to this nation of all that is fundamental in that which is named religion. Do not misunderstand the word religion. By it I do not mean anything that savors of superstition. I mean by it simply that supreme sense of the soul which is conscious of Infinite and Eternal Being as Creator, Guide, and Immanent Power and Life in the atom and in the star, in the feeblest stir of life and in the grandest thought. I sympathize deeply with those earnest minds of this nation who feel that the safety of their beloved empire lies in the reign here of true morality. I welcome the efforts of those who are trying to found for Japan a science of morality. I profoundly believe, however, that unless the morality so sought has for its sanction an Eternal Right and Wrong their efforts will in the end come to naught. The high, pure souls that are seeking to establish a moral science without religious sanctions, I am sure cannot so impress their judgments upon common minds that they will bear the stress of "the wild turmoil of modern thought." The common mind cannot understand and feel the pure force of high ideals. The sublime theism of the philosopher necessarily tends to be crude and superstitious in the ordinary minds. So the high utilitarianism of the atheistic or agnostic moralist tends to crude and coarse selfishness among common men. Which state is preferable for the masses of mankind, — a religious faith which, though tending to become crude and superstitious, does wield a mighty authority, or a utilitarian ethics which the ignorant and selfish mind easily ignores? Better for mankind that it be "suckled in a creed outworn" than given over to what may be the sway of selfish license. Dr. F. E. Abbot, a thinker of high repute in America, lately wrote, "Theological agnostics will soon be succeeded by ethical agnostics; the doubt or disbelief of God will soon be followed by doubt or disbelief of the moral law itself. Moral beings could not be moral beings, if morality were not a universal law above them,—nay, the all-pervading law of the universe itself. It stands written in the nature of things that, amidst the fury of contending passions, the moral ideal itself shall go to the wall, unless it drink omnipotence from the Divine Idea."

To a recognition of the Divine Idea, then, I summon you and the people of this empire. Let this become clear to the vision of the people, establishing and sanctioning the virtues which lie at the source of civil order: assuring the worth of justice, honor, and truth among men in their social relations; giving real force to the ethical instinct which now saves the world from destructive passion; and I am confident that the way Japan has taken can lead only upward and onward to a happier, more prosperous, and useful place for the empire in the great household of nations. History shows that so long as high, serious, devout moral purpose has ruled men their careers have been only a succession of triumphant advances. Only with the absence or failure of this purpose has human progress faltered or ceased. It is as true to day as it was in the times of the ancients that—"Righteousness exalteth a nation." But righteousness exists among men just because it issues from One whose will is actuated by an eternal right.

SCHOPENHAUER'S "THE WISDOM OF LIFE."*

In this book Schopenhauer has given us some of his best thoughts. As the title indicates, the work does not pretend to cover the whole duty of man. It is a series of aphorisms, well arranged and strikingly said, covering a wide range of subjects that center more or less obviously in the query "Wherein does human happiness consist?"

Schopenhauer's style is ever brilliant, terse, and animated, and, unlike that of most German philosophers, it is clear. In "The Wisdom of Life" he aims to be popular and he is markedly successful. There is scarce a reference to his peculiar philosophic views. Even his pessimism is toned down to such an extent as to appear almost wholesome. The book before us is professedly a compromise. In other words the author deliberately casts aside his own peculiar tenets and speaks of the "Wisdom of Life" in the common meaning of the term, as the art, namely, of ordering our lives so as to obtain the greatest possible amount of pleasure and success." Evidently, when Schopenhauer is going to talk thus we shall derive the most benefit and solid comfort from his remarks if we try, so far as possible, to forget what his life was, and what in other writings of his he has said contradictory to the ideas here expressed. Schopenhauer seems to desire his readers to do exactly this, for after pointing out the manifest contradiction between the "Wisdom of Life" and the "World as Will and Idea," he dismisses the subject once for all.

The book is divided into three parts, entitled, respectively, Personality, Property, and Position.

Personality, or what a man is, it is maintained, has the most to do with our happiness or unhappiness. "Compared with *genuine personal advantages*, such as a great mind or a great heart, all the privileges of rank or birth, even of royal birth, are but as kings on the stage to kings in real life." Seemingly Schopenhauer has well-nigh overthrown his whole philosophy, so enthusiastically does he argue that man has more to expect from his inner nature than from all else besides. "The principal element in a man's well-being," he says, "is what he is made of,—his inner constitution." Happiness does not come primarily from our outward circumstance. "The mind is its own place." Whether we are rich or poor, whether we are unknown or famous, whether we are spoken well of or the reverse,—all these are of small moment compared with those other sources of well-being, health, temperament, and intellectual insight. I cannot forbear the remark that Schopenhauer speaks more powerfully than many a man who goes less widely astray, when he speaks of the influence of personality upon happiness. When will we learn that it is good to be idealists? When will we act upon the principle that after all the world is our own creation, ours to make it a source of happiness or unhappiness as we choose, or better, as we are wise or foolish! Man was long ago by some Greek called a microcosm, a little world. Schopenhauer somewhere reverses the statement. He says the world is a big man, a macranthropos. He is our Hercules, our Goliath, to make us happy or otherwise, according as we, in our turn, make him a jolly companion or a dullard.

Schopenhauer is treading upon safe psychological ground when he discourses thus of the importance to happiness of the inner man. The same outward circumstance affects different men very differently. Two brothers, always together, seeing the same things, hearing the same things, wearing the same clothes indiscriminately, eating out of the same breakfast cup at morn, and out of the same apple for luncheon, together as babes crying for the moon and together as men struggling for a worthy place in life's army, have for all this gone widely apart. These sights and sounds, these readings and writings, these wearings and eatings reacted upon very different souls. The

*"The Wisdom of Life," being the first part of Schopenhauer's "*Aphorismen zur Lebensweisheit.*" Translated with a Preface by T. Bailey Saunders, M. A. Swan, Sonnenschein & Co., Publishers, Paternoster Square, London. 1890. Price $1.00.

two minds and hearts made different uses of their gifts. We read a book of travels. "Ah," we exclaim, "would that I had seen those sights!" Here we err, says Schopenhauer. What we really lack is the "mental aptitude" that lends those facts their life and reality as thus described. Suppose the man of dull perceptions were to see with his own eyes the Egypt that Herodotus describes, the sympathetic reader of Herodotus still sees more really than does he. Dickens sees two lovers, a father with his dead babe upon his breast, and countless other things where his friend sees nothing. But had he seen them, it would still be true that only to the former would they be so real as to bear repeating. No event is anything without the co-operation of two factors, something to look at, and some one to look at it. And then it is still true that a beautiful object in a dull mind is like a blurred photograph of a pretty woman.

Whether or not it is possible for all to be happy, even in a very small degree, let us not now enquire. This much seems to be certain, that "every man is pent up within the limits of his own consciousness, and cannot directly get beyond those limits any more than he can get beyond his own skin." It is as though the world were really a stage and all of us merely players. "Differences of rank and wealth give every man his part to play, but this by no means implies a difference of inward happiness and pleasure." The happiness of the hero, the buffoon, and the villain, cannot be determined by the parts they take in the play. Schopenhauer would go even farther and argue that the *character* of the saint or the villain can in no wise be ascertained by the parts they act upon the stage of life. A jolly temper makes the villain happy, while its opposite renders the saint gloomy and complaining, despite the good deeds. Within certain limits this is certainly true, so that Canon F. W. Farrar refuses to affirm that all wicked folk are correspondingly unhappy.

This leads us to the conclusion that all cannot be equally happy. "The measure of happiness a man can attain is determined beforehand by his individuality." There are certain limitations set about us at the beginning. Our own happiness depends largely upon whether or not our fathers and mothers were happy before us. Not only does natural affection (kin-ness or kind-ness) render this so, but much greater than this is the influence of transmitted intellectual capacity, physical health and temperament or attitude towards the world.

The more one lacks the inner capacity for happiness, the more he is inclined to lay stress upon the possession of property or reputation. And this is so because the pleasures of the mind are beyond the "limit of desire" of the stupid and the dull. There are, however, those who would appreciate the pleasures of mind but cannot secure them. Surely the lot of such is hard. There are others with the leisure and the ability for pleasures of the mind who go a-chasing after baubles. To these Schopenhauer says "Go to Socrates and learn what he meant when, passing by such luxuries spread out for sale, he exclaimed, 'How much there is in the world that I do not want!'"

To the second division of the book, Property, or what a man has, Schopenhauer devotes but a few pages. "Riches are like seawater, the more you drink the thirstier you become." And then suppose a man loses it all, he is left by his riches about as they found him. His "habitual temper" has hardly been changed. The happiness afforded by the possession was not of that stable kind that is given by personality which "no one can give or take away." The almost invariable use made of wealth by those who from being poor have amassed much of it, goes to show that man by nature sets little by it. Such people regard their talents rather than their dollars as their real capital, and the gold slips away as readily as it comes. And the talent is "what a man is," not "what a man has." It was no doubt a recognition of this principle that gave rise to the proverb, "A useful trade is a mine of gold."

Schopenhauer despises the spendthrift. According to his idea, happiness, as an inner state, is due to a surplus of intellectual power left over after the will has had its share. In order that this may be turned to those *activities* which make for happiness, leisure is necessary. To secure this he urges people "to be careful to preserve what they have earned or inherited." Schopenhauer closes the chapter with the observation that wife and children have not been included among man's possessions as "he is rather in their possession."

In the third division of the work, Schopenhauer treats of Position, or a man's place in the estimation of others. He speaks here of reputation, pride, rank, honor, and fame. His distinctions are not always valuable, though they remind us of conversations of Kant that Stirling has collected. And Schopenhauer claimed to be the only philosopher since Kant.

The praise and good-will of our fellows are no more essential to happiness than are great possessions; but by a peculiar weakness of our nature this truth is very generally overlooked. To lay great value upon what other people say of us is to pay *them* altogether too much honor. "Every man's chief and real existence is in his own skin, and not in other people's opinions." To acquire gives more pleasure than to possess (rest possessing), and "to know" more than "to be known to know," notwithstanding the fact that so many tacitly hold as their creed the words of Persius, "Knowledge is no use unless others know that you have it." This is to make the picture we present to the world of more importance than we are ourselves.

Of Pride, our author regards national pride as the cheapest sort, for it argues that a man has no individual qualities of which to be proud. Moreover such pride forbids that the praise be both loud and honest, inasmuch as national character is composed of the worst as well as of the best of mankind.

Rank is purely a "conventional value"; "strictly speaking, it is a sham, a mere farce." But inasmuch as the masses soon forget a benefit, it is well that public benefactors should have the ear notched, or be labelled with a dagger, or asterisk, that should proclaim to all, "This man is not like you; he has done something."

Honor may be looked at from two sides. It is "other people's opinion of what we are worth," or "it is the respect we pay this opinion." Honor once lost is lost forever. Fame cannot be lost, it is built to stay upon what one has actually accomplished. Honor is passive. Fame is active. Honor is the possession of all men and can be lost. Fame is the possession of the few and must be won. Under "Honor" Schopenhauer gives an extended criticism of chivalry and card playing, valuable mainly for its history, and intensely interesting because it bristles throughout with wit and sarcasm.

The discussion of Fame is especially interesting and suggestive, though it is impossible always to assent to the author's conclusions. Achievements that bring fame are of two kinds, there are great battles and inventions, there are immortal books. Fame in the former is transient, while "a great and beautiful book has a permanent character, as being of universal significance, and springs from the intellect, which rises, like a perfume, above the faults and follies of the world of will." "Fame follows merit as surely as the body casts a shadow; sometimes falling in front and sometimes behind." Fame is often slow in coming because the more a man belongs to posterity, the more of a stranger he is to his contemporaries. It was Lessing who said, "Some people obtain fame and others deserve it." It is the deserving rather than the possessing that gives the purest happiness. "It is not fame that makes a man happy, but that which brings fame."

It is seen by his discussion of property and position that Schopenhauer regards them as very weak factors in the production of happiness, except in so far as they are made a part of the environment of personality, or what a man is. That which creates happiness is the personality, all else is secondary

or merely a means of growth. "Greatness of soul, or wealth of intellect is what makes a man happy." Schopenhauer's discussion tends to shut happiness away from all but the initiated, or those who possess great hearts and great heads. So far as such discussion is an incentive to men to become able to enjoy such pleasures, it is helpful. Meanwhile to others it may be said that Schopenhauer after all has but preached a very original and suggestive, somewhat gloomy and erratic, sermon upon words long ago uttered, "A man's life consisteth not in the abundance of the things which he possesseth."

"The Wisdom of Life" is well worth a careful perusal and contains many an exhortation and many a lesson for the cure of some of the flagrant sins and errors of our own times.

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IN LOVE IS UNITY.

All hearts are one in love,
Whose minds may many be:
And thus mankind shall prove
To differ and agree.

Lee Fairchild.
Seattle, Wash.

WHAT UNITARIANS BELIEVE.

When we think of religious ideas, uppermost of all comes, and should come, the thought of the Infinite Reality which somehow informs and inspheres the universe. In the presence of this absolute and eternal Being we bow in silent reverence. The universe testifies to us of a Power behind all its phenomena. The soul feels the presence of the Eternal Soul and silently worships. But if we attempt definite description we transcend knowledge and enter the realm of imagination.

And yet we cannot escape the conviction that the Power of whom this universe testifies is *one* Power, the grand unit of Being, although manifest in manifold phenomena. We feel that the integrity of material things, their steadfastness to their own laws, indicates integrity and steadfastness in that Infinite of whose Eternal Life they are manifestations. And we gladly accept the soul's witness that the Being whose overarching presence it always dimly or clearly reflects, as the dew-drop reflects the sky, is a Being of infinite perfection, full of righteousness and love, who holds the scales of the universe exactly even, and under whose providence the eternal good is wrought out in every atom of matter and in every throb of spirit. Such thoughts give us trust and peace. The mystery of the Infinite is past our finding out, yet we are content to rest in its tender embrace, and to be borne by it forward into the eternities.

Next to our thought of God comes our thought of Man—God's highest manifestation, the mysterious son of the inscrutable Father, crowned with the same eternal wonder and unfathomableness. Man is the child and heir of the ages. Slowly rising out of lower levels of life, he gains intelligence, knowledge, religion, recognizes himself as a soul, feels the kinship of the spirit, takes his place as a child of God. On man's past the light is very dim, we find him here but we know not whence he came. About all his life there hangs a cloud of mystery. But here he is working and worshiping, full of imperfection, but great in possibilities, often sinning, but, on the whole, learning through his sins, and striving to outgrow them, with an infinite capacity for progress, and with infinite aspiration shining in his upturned face.

We have faith in Man, faith in the rectitude of his nature; faith that he loves what is true and good, and in his own imperfect way seeks after it; faith that, through his seeking, he is rising constantly into a larger and better life. We believe in man's capacity to know truth and to win good for himself. We believe he has done it in the past, that he is doing it now, and that he will continue to do it in the future. We put no limit to human progress. We look for finer civilization, for riper culture, for nobler morality, for purer religion. We feel sure that man will, through striving after what is best, grow constantly into what is better; that he will do so in all worlds and in all lives. To us the future has no gloom. No cloud hangs over it. It is full of the radiance of

hope. It is full of the inspiration of progress. It is the very dawning of the kingdom of God. We do not know what lies beyond the veil of mortality, but we feel sure that spiritual laws do not change, and that there will be growth, progress, increase in knowledge, life and blessedness, transcending the power of imagination to picture.

And we have the conviction that instead of being a Godless creature, man is essentially a God-seeking one; that he is profoundly religious; that he feels the presence of the Eternal Power and worships it the best he knows. And so all the religions of the world become to us the honest attempts of the human heart to "feel after God, if haply it might find him." As such they are kindred, born of the same finite aspiration and the same infinite inspiration. We have sympathy with all worshipers. They are our brothers, children of the same Father, looking up in common adoration and love, and we can join with Jew and Gentile, Greek and barbarian, in reverencing that Eternal to whom all hearts are drawn, and who fills all with the fulness of his blessing. This universality and unity of religion among all mankind is a necessary result of the unity of human nature, and of that religious instinct which in every age and country lifts all hearts into grand common worship.

Of this religious instinct there have been great exponents who have left the impress of their divine souls upon humanity. Of these Jesus seems to us chiefest. He was supremely the prophet of the soul. Lowly born, with little of what we call culture and knowledge, he had the keenest conscience, the largest practical wisdom, the strongest moral and religious sense, and the clearest spiritual insight. He had a profound feeling of truth and right and God. These made him the great teacher of life and duty and religion. His was a divine soul, the divinest of history. The humanity in him was so large and true that it was a wonderful revelation of what God meant by humanity. And through this large humanity he became a prophet and leader, not only for his own time, but for all time. Not his birth but his character attests his right to the foremost place among the world's martyrs and saviors.

Finally, we cherish the idea that solid character is the supreme good of life, and that to win it is the highest success of every human being. We discredit all manifestations of religion which do not result in character. We believe that honesty and integrity are the foundation of everything that is divine, and that without righteousness no man can see God. We lay our chief emphasis upon personal righteousness, believing that it has the "promise of the life that now is" as well as of "that which is to come." Personal righteousness is personal salvation. Nothing can take the place thereof,—no faith, no sentiment, no charity. It cannot be imputed. It cannot be transmitted. It must be won by personal endeavor, and when won it is the pearl of great price, the rock which no storms can shake.

T. B. Forbush.

Chicago.

TO ONE WHO DISLIKES EVOLUTION

A PART OF A LETTER TO A FRIEND.

You remark that our faith as Unitarians seems to hinge pretty closely upon the theory of Evolution, and that you have never entertained any liking for that theory. Not necessarily, I think, does our faith depend upon any theory of creation. Evolution does not profess to account for the existence of things, but merely to give some account of the methods of life. And I quite agree with Mr. Ruskin when he says that "it is man's chief duty to know what he is and not to think of the protoplasm which he was, or the skeleton which he shall be." What we are; the sense of dependence which we feel; the voice of conscience which speaks within us; the indisputable experiences which have come to us as individuals and as a race; the convictions which are pressed upon us through consciousness and experience; these constitute our data, and are valid, whatever the method of creation. However, it is the strength of rational religion that it corresponds to, and is

largely confirmed by, the discoveries of science. Not that the truths of religion can be proved by science. Religion transcends the methods and limitations of science, as thought and feeling transcend matter. But this is certainly true:—that while physical science is destroying all faith in a six day's creation and in miracles of every sort, and while the science of criticism is working the same havoc with the pretensions of infallibility made in behalf of the Bible, science can never disprove our faith—the belief in God from the rational stand-point must always command the respectful consideration of the scientist. The greatest scientific men of the age come to a point beyond which they admit they can go no further. They cannot account for the beginnings of life, and all their elaborate explanation of the processes of life from one form to another, can only postpone but can never eliminate the final stubborn questions: How did it all begin? Where is the First Cause for all the phenomena of life? And here they stand reverently before a Power they can neither fathom nor deny.

And concerning Immortality, they can only say that science can neither prove nor disprove it. The very conditions of the problem seem to remove it from the realm of strict demonstration. And yet it may be added that in the many psychic phenomena of the age, such as thought-transference, clairvoyance, etc., which seem to show the mind's power to receive outside impressions by some means independent of the bodily senses, there is a wonderful hint of immortality.

And now, for the sake of its theological bearing, one brief word in answer to your objections to the theory of Evolution. You say it has always been very distasteful to you. You say that you "like to think of the men and women who lived 'in the days when the world was young' as creatures of perfect vigor both of mind and body—physically, mentally, morally perfect—in every way superior to the race of today."

Of course you will grant that what we would like to believe is one thing; what is true, and hence worthy our belief, may be a very different thing. But, to consider merely the palatableness of Evolution:—Do you think it more creditable to human nature, for mankind to have been placed first upon an eminence of perfection from which to fall, like Milton's hosts of wicked angels, "thick as autumnal leaves in Vallombrosa," into an estate of hopeless sin and eternal misery; than to think that from first far-off rude beginnings this race of ours has been ever climbing, climbing, guided upward by a divine instinct, making even of mistakes and defeats stepping-stones which bring them ever nearer and nearer to the God who created them, and who, through his voice speaking in their souls, is ever calling them toward him? Which view makes creation an abject failure? Which view, rightly comprehended, makes it an endless grand upward march from lower to higher, from higher to highest; from the clod, the brute, the savage,—up to the pure in the heart, the peace-makers, and all the sons of God?

CARRIE J. BARTLETT.
Kalamazoo, Mich.

THE PROGRESS OF RELIGION IN TWENTY-FIVE YEARS.

The following is a part of a sermon preached in Lynn, Mass., a few weeks ago, by the Rev. Samuel B. Stewart, on the occasion of the twenty-fifth anniversary of his settlement with the Unitarian society. It is an excellent portrayal of the religious progress of the twenty-five years past. Said Mr. Stewart:

The past quarter century has been distinguished for what is known as the scientific study of religion. The scientific spirit has pervaded the field of religion, and it has been a period for more critical investigation of the sources and development of our beliefs.

For my own part, I very early caught the spirit of Transcendentalism, and chafed a little under the ancient phrases and long established creeds. The utterances of Emerson were an inspiration to me. The bold and aggressive ministry of Theodore Parker gave me a thrill. I never heard him preach; but

his books and sermons, brilliant, poetic, alive with the expression of the natural piety of the heart, disengaging religion from lifeless phrases, and showing how its spring and fountain are in the eternal present as well as in the experience of the past, moved me to a new enthusiasm. Parkerism was the disturbing element in Unitarianism when I began to preach. Parker and Emerson were unecclesiastic; they had made bold to take religion out of the hands of the pulpit, to carry it out of the church upon the platform. They had discarded form and ceremony; they had startled us with point-blank questions whether, after all, we were not worshiping idols in our churches rather than the living God; whether we really understood our Bible; whether we were being deceived by our creeds; and whether we were really putting religion into life, into our education, our politics, our social laws and manners.

To young and sympathetic minds these searching questions, with high promise of a nobler faith and practice, were intensely engaging. I have no doubt my ministry has borne the impress of these men all the way through. In earlier years I may not have appreciated the full value of tradition; but it was because traditions were not at that time so well understood as they are now. The literal and obligatory sense in which they were so commonly held often led to their being ruthlessly handled. A different spirit prevails now; we understand them better, and so speak of them and feel toward them more tenderly.

Even in our Unitarian body it has been a steady pull to extricate ourselves from the ruts of many long-standing but untenable convictions. It has been a struggle with us, as it is still with less liberal churches, to escape the error of literalism and the old inheritances of supernaturalism and transmitted authority. We have been a long while in learning to read the Bible with understanding, in freeing ourselves from the feeling that religion must have come to birth by miracle, and in satisfying ourselves of the humanity of Jesus. There have been a multitude of things to learn besides what we think to be the untruthfulness of the Trinity, the cruelty of eternal punishment and the immorality of the atonement. It is something that we have discovered the natural unfoldings of the religious consciousness and the universality of moral inspiration; something that we are able more successfully to disengage the permanent from the transient in the memorials of the Christian religion; something that we are able to recognize eternal and saving truth in the thought and spirit of living men; something that we have done somewhat to spiritualize the popular conceptions of God and of heaven.

We must attribute the development of religious opinion of late years, very largely to two important causes. One is the effect which the publication and general acceptance of the theory of Evolution has had upon all branches of study. It is in the light of this theory that we now study the origin and growth of universal religion, the building up of the literature of our own Bible, and the unfolding of Christian doctrine. It is by the aid of this theory that we can now trace religious ideas from the obscurest beginnings, the sources of myth and miracle with which religious history is so thickly strewn, the development of religious symbolism and ceremony, and the diversity of influences that have given rise to the perplexing characteristics of popular theology. Indeed, it may be said that it has led to an entire re-reading of the history of religion and to a thorough reconstruction of theology.

Another important source of change in our religious convictions is the study which has been given, mainly during the past thirty years, to the great religions. The natural effect of a comparative study of religions has been to broaden our ideas of all that is implied in the old terms "inspiration" and "revelation." The correspondences in thought and sentiment, in ethics, in mythical traditions, in symbols, in ritual forms, which a comparison of religions has shown, have revealed the error of the an-

cient belief that the Christian religion was an exclusive revelation. These studies, prosecuted by a multitude of distinguished scholars, have had everything to do with disabusing the popular mind of the belief in the miraculous writing, preservation, and authority, of biblical literature, and with leaving us free to read and interpret, to accept and to reject, according to the canons of enlightened reason. On all hands there has been a great liberalizing of knowledge and belief about the Bible. At the time I entered the ministry, there were some epoch-making discussions going on, such as the Colenso controversy in England, and here among us liberals the controversy between naturalism and supernaturalism, and between Christianity and the absolute religion, brought on by the Transcendentalists. Since then, as I have already intimated, Spencer's "Philosophy of Evolution," and Darwin's "Origin of Species," have ruled the public mind, and given rise to a vast literature of philosophy and religion. Matthew Arnold's "Literature and Dogma" has brought in a new criticism of the Bible. The doctrine of eternal punishment, like some dread giant, has been felled by one of its own household, the doughty Canon Farrar. Formerly we turned always to Germany for critical scholarship; but Holland has now given us a school of critical scholars who have corrected for us the chronology of the Bible and given us new readings of Jewish history. Scotland, also, has produced a school of preachers in full sympathy with the trend of our liberal faith. And here comes the great Encyclopedia Brittanica into all households with its articles upon religious history, philosophy, and biography, written over from the advanced knowledge and broader feeling of the age.

THE BASIS OF THE CHURCH OF THE FUTURE.

The Church of the Future will not be founded, as some think, upon the platform of simply "liberty of thought, and the physical, intellectual and moral elevation of mankind." What is the matter with such a platform? It is capital, *so far as it goes;* but, instead of being, as some seem to suppose, an enlargement of the bounds of liberty, it is a distinct and definite contraction of them. It leaves out of account two of the main elements and forces of human life—the God-Ideal and Religion. We may say of man, in Emerson's words:

"Himself from God he could not free."

He cannot escape God any more than he can escape the horizon, or his own heart-beat. No matter what your theory may be, God is the most real reality of life. This word has not been, and is not now, a *dogmatic limitation.* The God-Ideal and Religion are two factors of human life so large that they can *not be ignored or left out of the platform of any movement that proposes to be wide enough for the growing life of humanity to stand upon.*

M. J. Savage.

THE LIBERAL CHRISTIAN ALLIANCE.

We are beginning to see that

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they.'

It is a shame and a disgrace to the Christian name that Christendom should be rent into so many factions. To the honor of the Christian Church be it said that this has always been felt, and many attempts have been made to unify the Church of Christ. But the unification was conditioned on the practical surrender of diverse organizations to some one sect. Hence the failure. The difficulty was to find a basis of union broad enough for all. Where should we seek this except in the words of the Master himself? And what better basis can there be than the great commands of the law which Jesus exalted above everything else—to love God with our heart and mind and soul and strength, and our neighbor as ourselves. Yea, so all inclusive is this that Jesus said that whoever should do the will of the Father in heaven—and *law* is simply the expression of *will*—was to him a brother or a sister. Think of the resources of that relationship, closer than to be a friend or a follower, or a

member of any church—a brother or a sister to the Master, by the doing of the two great commands of the law. Though we seek through all the realms of faith we can find no other basis than this.

It was in this spirit and in this belief that a number of ministers of Chicago and vicinity have for several years been trying to effect a union on such a basis. Mr. Beecher was consulted shortly before his death, and he heartily approved of the attempt and bade us godspeed. The organization was recently effected under the name of "The Liberal Christian Alliance."

A few words as to this name. Some wished to substitute "religious" for "Christian." But the belief prevailed that the way of Christ is, and will ever be, the way man must go. Science and philosophy prove this. And "Christian" is the only word expressing the best and highest aims of modern religion and civilization. Others again wished to discard the word "liberal"; but no other could be found to take its place. The word has been abused, as has the mother word, "liberty"—"O liberty, what crimes have been committed in thy name!"—but no other word so well expresses the working of the leaven of the new theology as opposed to dogma and tradition. By it is meant neither more nor less than the loving, reasonable faith which characterizes the great preachers in the pulpit of America to-day; or, as one speaker said, it means *Christ*ianity as opposed to *Church*ianity.

That the Alliance is decidedly Christian is seen in the text of the opening sermon, which was the keynote of all the meetings—"Heaven and earth shall pass away, but my words shall not pass away." Christianity will not pass away; because it voices the eternal needs of the human soul and holds before us the eternal vision.

The constitution adopted declares that the Alliance exists to work for the unification of Christendom "on the basis of the fatherhood of God, the brotherhood of man, and the spiritual leadership of Christ." It invites the co-operation of all willing to work on this basis. Two results would follow: first, a broader and more spiritual interpretation of Christianity. The essentials of our faith are here emphasized, and many would be won to it if the beauty of Christ's own faith could take the place of the dogmas of the schools. Secondly, co-operation among the various denominations in religious and philanthropic work. In many small towns and cities the forces which ought to come together to make one or two strong churches are scattered in maintaining half a dozen in a feeble existence. There is no fervor and enthusiasm in the nearly empty churches, and the resources are exhausted, leaving nothing for charitable work. In a farming country, when the grain is meager, the fences are most conspicuous; let the grain and produce of the fields be abundant and the fences are hidden from sight. The denominational fences are the most conspicuous signs in many a field of the Lord, which should be hidden, rather, by an abundant harvest of heavenly things. Let the churches unite on essentials, and the unessentials will be hidden from sight.

Next to the emphasis which this movement lays on the oneness of the seamless robe of God's truth, the corollaries of which are the oneness and possible unification of Christendom, together with co-operation for Christian work, the further emphasis is that it is not a new denomination. Many different denominations came together in Chicago, and the denominational affiliation, or the autonomy of any church is not disturbed. Prof. Swing and Dr. Thomas are the two chief officers. The aim is to have different churches and denominations fellowship together and become one, as did the apostles and early Christians. Though they were of different names and diverse characters, they were of one spirit, and churches can likewise be made one. All the sects came out of Christianity by emphasizing some one thing unduly. They will go back into Christianity by overleaping their limitations and becoming one with the full circle of religion. Different churches and denominations will, indeed, have

different names by way of distinction, as individuals, cities, nations have. Bands of veterans who fought in the war take the name of some departed hero—not that he was the only patriot, but taking his name is a tribute of loving remembrance. And churches will continue to be named after some theological hero, or will commemorate some important movement or phase of faith. But all denominations and churches will, in God's good time, be filled with, and guided by, one common Christianity. Then one Lord, one faith, one baptism, within and through and over all; and as there is one God and one humanity, there shall at last be one shepherd and one fold.—*T. G. Milsted in the "Christian Union."*

A UNIVERSAL RELIGION.

A universal religion can come more easily than a universal language, because in language humanity must become one in minute details, while in religion unity may be perfect when all minds agree in great cardinal ideas. Indeed, a universal religion will come as rapidly as civilization appears, because the logical faculty is able at last to reach only one result. As the European and American mind is rapidly tending toward one definition of man, is assigning him equality of right and unity of physical nature, is passing by as insignificant the facts of color, height, and weight, so the same mind resolves the idea of a Creator into that of one God, because two causes must not be thought of when one will suffice. The fact of an advancing civilization implies thus a coming universal religion. What Socrates saw as to the oneness of God Newton was compelled to affirm, because there is only one logic for all the philosophers of the entire human family. What civilization does is to carry forward all those millions who in thought stand between Socrates and Newton, that all may be one. As man rises, many details become insignificant. Where civilization is now highest there is already only one religion. The reason which compels many faces which differ in features and color to meet in one humanity compels many names of sects to meet in only one substantial religious belief. Instead of being an idle dream, a universal religion is already a reality, unless under universal we include the savage tribes as well as the civilized races. That is to say, there are millions of persons who have found the religion of the human race just as they have found the equality of men. It remains for what is called education to increase the number of these harmonious millions. When the Hindoo Mozoomdar began to study deeply the Christian religion, he discovered that it was also his own. Dean Stanley and Canon Farrar reciprocated the intellectual favor, and found that they were the religious brothers of Mozoomdar. Max Müller joined this brotherhood, and confessed that one chain of religion binds all hearts. Reason is the great winnowing mill of the earth. It blows steadily and powerfully, and the one result is the separation of the wheat from the chaff. The future cannot avoid the happy destiny of possessing more of wheat and less of chaff. The chaff cannot come back to mingle again with the wheat; for, as Christ said, it passes into an unrelenting fire. The mind can move from polytheism to the unity of deism, but it can never retrace its steps. It must be that religion is composed of permanent elements. As water is always composed of the same two great component parts, and must not be conceived of as liable to any new form of composition, so religion possesses such permanent elements as faith, worship, repentance, charity, and hope. Whatever may be these elements, they will slowly reveal themselves to studious years; and, once found, they will remain permanent. Therefore, a universal religion is as necessary as a universal chemistry, but with this difference of situation,—religion lies in a more puzzling entanglement with man's habits, teachings, and prejudices. Time and thought will at last reach a final analysis of piety; and, as astronomy is one for China, England and America, so religion will be one and the same sentiment in all lands. It

must be remembered that the religion along the Congo river, among the black cannibals, is no more false than their politics and their chemistry. The African priest is no deeper in error than the African astronomer. The mental progress which shall harmonize the African chemist with the English chemist, and compel the statesmen of Central Africa to agree with Lincoln and Castelar, shall modify the worship and doctrines of negro piety until they shall differ in nothing from the worship delineated by a Jesus Christ, or by the human leaders such as Dean Stanley, Farrar, and Freeman Clarke.—*Prof. David Swing, D. D., in "The Statesman."*

RELIGIOUS HONESTY.

In the writings of the distinguished Frances Anne Kemble appears the following record: "I am just come from church, where the Psalms of the day made me sick. How can one utter, without shuddering, such sentences as 'Let them be confounded and put to shame that seek after my soul. . . . Let their way be dark and slippery, and let the angel of the Lord persecute them.' Is it not dreadful to think that one must say, as I did, 'God forbid,' while my eye rested on the terrible words contained in the appointed Psalm of the day; or utter in God's house that to which one attaches no signification; or, worst of all, connect in any way such sentiments with one's feelings, and repeat, with lips that confess Christ, curses for which his blessed command has substituted blessings."

Is it impiety or is it piety to attempt, as Unitarianism is doing, to purge religion; to set aside the imprecatory Psalms and say, "These are not God's word, they cannot be, they are only man's imperfect and unworthy thoughts about God in darker ages"? Is it impiety, or is it not rather the noblest piety, that seeks to strip our liturgies and Scripture readings of everything that degrades the character of God?

Miss Kemble goes on to say that this subject came up in the conversation one evening at Dean Milman's, and she asked Mrs. Milman if she joined in the repetition of such dreadful passages when she came to them in the church service. Here is the reply as Miss Kemble records it: "Mrs. Milman answered with much simplicity, like a good woman and faithful clergywoman as she is, 'Oh, yes, but then you know one never means what one says'; which, in spite of our company consisting chiefly of 'witty churchmen,' elicited from it a universal burst of laughter."

A universal burst of laughter! indeed! —at the thought of turning a religious service into a farce, not to say a blasphemy, by habitually repeating in connection with it things which one does not believe, and some things so dreadful and God-dishonoring that reason, heart and conscience alike revolt at the thought of them! Alas! we little realize how large and important is the work that Unitarianism has to do in teaching our age not only higher views of God and life, but simple honesty and truthfulness in religious utterances and worship.

SOUL-SAVING.

It seems to me like a selfish cry,—
This telling a man that the only thing
Of any importance here below
Is saving himself from a future sting.

Far nobler, far better, it seems to me,
To tell a man to save some other;
To send him up and down through the world,
Seeking and saving his fallen brother;

To put him off from the beaten track,
Out into the hedges of sin and shame,
To teach and to tell to the captives there
The bounty and glory of virtue's name;

To rescue the starving one from death;
To rescue the sinning one from crime;
To preach the gospel of present help
To the weary ones on the shores of time;

To seek out those whom the world forgets;
To plant a flower on a nameless grave;
To hide the erring one in the heart,
And strengthen it with a purpose brave;

To do to the little ones of God
The things which the world does to the great;
To walk the world with a purpose grand,
And, with eye on the final good, to wait.

If a man does this, I dare affirm
That he can afford to forego all care
About going to heaven, and give his whole time
To the work of getting his neighbor there.

—*Hattie Tyng Griswold.*

AN ENGLISH COUNTRY HOUSE.

Guy's Cliff is one of the pleasantest and best known places in Warwickshire. It is a delightful walk there from Leamington Spa, taking one by the centuries' old field paths, secluded, and leading past quaint little churches, mills and homes. We passed through the typical English hamlet of Milverton, wee, prim, still and respectable. Close beside the tiny churchyard, which surrounds the church, the path strikes into the fields which belong to Guy's Cliff; although it is a considerable stretch of country which you traverse, dotted with English elms and enlivened here and there by groups of English cattle, before you come to the quiet Avon, Shakspeare's Avon, which winds so close to the great house. At last you see the stream, brooded over by drooping willows and languid swans, and hedged about with noble elms of impenetrable shade. As first seen on a fair summer afternoon the landscape seems asleep and dreamy, with just breath enough astir to move the birds without a ripple and send the variant leaf gently down to float, midriffed keeled, upon the stream. As you cross the bridge the stately house is seen, substance and shadow, across the water; and from that moment on till the visit ends, substance and shadow accompany your observations and retrospections, and it is not always easy on that spot to separate the seeming from the real, the legendary from the historic. But first you see close by the bridge the old Saxon mill, possibly the one mentioned in Domesday Book, certainly very old, and with its stone walls and arches in a very good state of preservation. Directly opposite, across the flood, rise the towers of Guy's Cliff; and its vine-embossed balconies sheltered that afternoon some pleasant home scenes. Beneath its many windows the grass was yielding its sweet life to the day's atmosphere, for it was haying-time and the land was shorn of its tresses.

Guy's Cliff received its name from Sir Guy of Warwick, the same redoubtable individual of whom they tell such apocryphal tales at Warwick Castle, from the slaying of the dun cow to the swallowing of enormous potations from the huge bowl now on exhibition. Here he long dwelt, "desiring a quiet, retired life for his devotions and study," and hollowed out for himself suitable rooms in the rather soft limestone cliffs along the river side. Here, the fable runs, he ended the years of his bustling life, fed by the hands of his betrothed, Felice, to whom he revealed his identity only on his death-bed. The legend concludes with the statement that they were buried, his Countess Felice, and Sir Guy, together, in one of the caves.

Damp, dripping, overhung with aged ivies, these caves appear to-day suggestive of incalculable rheumatism and the blues. In one of them, most picturesque of all, is a moss-covered, bubbling spring, its broad curbing, now so soft and green, the gift of Richard Beauchamp, Earl of Warwick, in the reign of Henry VI. The water is clear and good and suggests "the silver welles" of the historian. In an adjoining Gothic chapel, where services are now held when Miss Percy, the lady of the house, is at home, there may be seen a statue of Guy, whose gigantic form carries out the traditional idea of his size and strength. It is the appearance in England of the same worshipful idea that painted Egyptian kings so huge upon their monuments.

The regular drive from the lodge gates to the house is the customarily circuitous one through broad green acres, and now and then beneath noble old trees; but directly in front of the house entrance is a wide roadway, grass grown and evidently unused for driving, which boasts a double row of as majestic trees as are to be found in the kingdom. They remind one of the famous lime tree walk at Cambridge University, and these trees are quite as erect and strong. The present house was built by Mr.

Samuel Greathead in the early part of the eighteenth century. One approaches the main entrance through a courtyard, beneath a fine stone arch, and finds the stone wall running quite around three sides, but ornamented with a heavy dress of ivy and a screen of fine trees.

We were permitted to see the house. A most stately dame, the housekeeper, conducted us through its interesting rooms. The octagonal hall, with its marble floor, is finely although coldly set with statues and busts, but we were glad to pass quickly through it to the family living rooms, whose windows look down on peaceful Avon's loiterings and command a view of the old Saxon mill and the aged river-side trees. In this room was a picture of the great Mrs. Siddons, who in her earlier years lived in this house as companion to a lady. The walls held also a great many family pictures, including those of the present lady of the house, and her father, a noble-looking gentleman. The family names are Percy, Greathead, and Bertie. The estate was once the property of Lord Charles Bertie Percy and is still in the family. In the great drawing room were many pictures by Rubens and other masters. There was a head of St. Peter by Michael Angelo, a portrait of Maximilian, Emperor of Germany, by Holbein, others by Sir Joshua Reynolds, and many notable copies. In the small dining room were carved oak cabinets eight hundred years old, ancient Chippendale furniture, and one chair which dated back to Saxon times. In the great dining room, however, a surprise awaited us such as few houses have in store. About ninety years ago the heir of the head of this house died at the early age of twenty-two, in Vicenza, Italy. He was a young man of great promise and possessed of considerable genius. His name is perpetuated in the mansion through his paintings, those of Lady Macbeth, King Lear and his daughters, and Shylock, and some family portraits being especially remarkable. In the great dining room, hidden by the high-panelled wainscoting, against which, indeed, a framed picture hung, is the seldom-shown picture, "The Cave of Death," from the brush of this young artist. The housekeeper gave the wainscoting a vigorous pull and push and the entire side of the room seemed to swing outward and away. The act showed us a very dark and terrible cave, perhaps suggested by the caves on the estate, and in its foreground were two life size figures, one dead by his own hand on the floor of the cave—very realistic—the other, his friend, starving to death. I shall never forget the despair in the eyes of the dying man. His eyes themselves were caves from which light and hope had fled. Terror, like a bat, brooded in them. At the entrance of the cave, just in shadow, stood a strong-limbed rescuer. He had come too late! One could not but think of Guy, of his chapel statue, Herculean indeed but non-committal as to facial expression, of his journeyings and slayings, and finally of his last weary estate in which he received gratefully the almoner's bread.

In these great houses the centers of interest are almost countless. How favored are the youths whose lot is cast amid such historically instructive and artistically refining surroundings!

A. C. NICKERSON.

Exeter, N. H.

IN DARKEST ENGLAND.

The new volume by General Booth of the Salvation Army, "In Darkest England and the Way Out,"* is attracting more attention than any other book of the past year, unless it be Stanley's "In Darkest Africa." And well it may, for it is very startling both in the facts it presents showing the misery that exists in England and in the plan it suggests to cure the same.

The book is divided into two parts, the first of which is devoted to the task of painting the degradation and suffering and hopelessness of three millions of the people of England. Says General Booth: "While brooding over the awful presentation of life as it exists in the vast African forest, it seemed to me

* "In Darkest England and the Way Out." By General Booth. Chicago: Charles H. Sergel and Co. Price, paper, 25 cents.

only too vivid a picture of many parts of our own land. As there is a darkest Africa, is there not also a darkest England? Civilization, which can breed its own barbarians, does it not also breed its own pigmies? May we not find a parallel at our own doors, and discover within a stone's throw of our cathedrals and palaces horrors similar to those which Stanley has found existing in the great Equatorial forest?

"The more the mind dwells upon the subject the closer the analogy appears. The ivory raiders who brutally traffic in the unfortunate denizens of the forest glades, what are they but the publicans who flourish on the weakness of our poor? The two tribes of savages, the human baboon, and the handsome dwarf who will not speak lest it impede him in his task, may be accepted as the two varieties who are continually present with us—the vicious, lazy lout, and the toiling slave. They, too, have lost all faith of life being other than it is and has been. As in Africa it is all trees, trees, trees, with no other world conceivable, so it is here—it is all vice and poverty and crime. To many the world is all slum, with the workhouse as an intermediate purgatory before the grave. . . It is the great Slough of Despond of our times. And what a slough it is no man can gauge who has not waded therein, as some of us have done, up to the very neck for long years."

To substantiate this the author gives a long array of sad facts that cannot fail to open many eyes.

Though the story he has to tell is a terrible one, yet General Booth is not a pessimist. He bravely declares:

"This book is no mere lamentation of despair. For Darkest England, as for Darkest Africa, there is a light beyond. I think I see my out—a way by which these wretched ones may escape from the gloom of their miserable existence into a higher and happier life. Long wandering in the Forest of the Shadow of Death at our doors has familiarized me with its horrors; but while the realization is a vigorous spur to action, it has never been so oppressive as to extinguish hope."

General Booth points out that there are at present three methods in London of dealing with this appalling mass of wretchedness: first, the workhouse system, with its casual wards. This system of dealing with wretchedness he shows to be a most miserable and unsatisfactory one:

"It dehumanizes the individual, as if he were only a number of a series or a cog in a wheel, without any regard to the character, the aspirations, the temptations, and the idiosyncrasies of the man.

"The second method in which society endeavors to do its duty to the lapsed masses is by the miscellaneous and heterogeneous methods which are clubbed together under the generic head of Charity."

These efforts General Booth is far from disparaging.

"There are many institutions," he says, "very excellent in their way, without which it is difficult to see how society could get on at all; but when they have done their best there still remains this great and appalling mass of human misery on our hands—a perfect quagmire of Human Sludge. They may ladle out individuals here and there, but to drain the whole bog is an effort which seems to be beyond the imagination of the most of those who spend their lives in philanthropic work."

The lack of concerted action is the great defect in present charitable work, as General Booth sees it.

The third method is the prison system, and of this he says with truth:

"The prison system is not reformatory—it is not worked as if it was intended to be reformatory. It is punitive, and only punitive."

These considerations lead us to the second part of "Darkest England," namely, the deliverence, which General Booth truly says is a stupendous undertaking.

Before detailing his deliverance scheme he lays down the following excellent principles which he says must govern all successful efforts to lift up the degraded classes:

"*The first essential that must be borne*

in mind as governing every Scheme that may be put forward is that it must change the man when it is his character and conduct which constitute the reasons for his failure in the battle of life.

"Secondly: *The remedy, to be effectual, must change the circumstances of the individual when they are the cause of his wretched condition, and lie beyond his control.*

"Thirdly: *Any remedy worthy of consideration must be on a scale commensurate with the evil with which it proposes to deal.* It is no use trying to bail out the ocean with a pint pot.

"Fourthly: *Not only must the Scheme be large enough, but it must be permanent.* That is to say, it must not be merely a spasmodic effort coping with the misery of to day; it must be established on a durable footing, so as to go on dealing with the misery of to morrow and the day after, so long as there is misery left in the world with which to grapple.

"Fifthly: *But while it must be permanent*, it must also be *immediately practicable.* Any Scheme, to be of use, must be capable of being brought into instant operation with beneficial results.

"Sixthly: *The indirect features of the Scheme must not be such as to propose injury to the persons whom we seek to benefit.* Mere charity, for instance, while relieving the pinch of hunger, demoralizes the recipient; and whatever the remedy is that we employ, it must be of such a nature as to do good without doing evil at the same time. It is no use conferring sixpennyworth of benefit on a man if, at the same time, we do him a shilling's worth of harm.

"Seventhly: *While assisting one class of the community, it must not seriously interfere with the interests of another.* In raising one section of the fallen, we must not thereby endanger the safety of those who with difficulty are keeping on their feet."

With these principles in mind, General Booth announces that his scheme consists in the formation of "The Submerged Tenth" (which is what he calls the helpless, hopeless three million) into "self-helping and self-sustaining communities," each being a kind of co-operative society, or patriarchal family, governed and disciplined on the principles which have already proved so effective in the Salvation Army. These communities will be the City Colony, the Farm Colony, the Over-sea Colony.

The City Colony has already its promising germ in the food and shelter depots which are in successful operation under the direction of the Salvation Army. The book in hand contains a price list of food that is now sold at these depots. For instance: Soup, one cent a basin; with bread, two cents a basin; corn-beef, four cents; coffee, one cent a cup; cocoa, one cent a cup; rice pudding, one cent; potatoes, one cent. At the Salvation Army Shelter you can get a lodging and breakfast and supper for eight cents. To carry out this work the Salvation Army already has Labor Yards. The City Colony will be an extension and an elaboration of these Food and Labor Yards. The City Colony will, for instance, collect old shoes, thousands of them, and make them into a great deal better shoes than half the outcasts have now to wear. It will collect old tin cans, old umbrellas, waste material of all sorts, by feasible methods, of which General Booth gives the details, and use them in manufactures.

The Farm Colony, which the volume in hand works out in detail, will provide work for the laborers whom the City Colony has rescued. General Booth calls attention to the fact that there is a great deal of waste land in England which can be easily cultivated, and he proposes to establish a farm, and in connection with it brickyards, carpenter shops, tailor shops, a soap factory, pork-packing establishments, paper mills, etc. As an illustration of how practical General Booth has been in thinking out his plan, notice that he proposes to feed his pigs, for his pork-packing establishment, on the waste food which can be saved from the houses of the rich by the "Household Salvage Brigade" that will be a feature of his City Colony.

The Colony over the Sea is to be established in America or Australia. To

this men and women are to be sent to begin life in a new world, but not until they have had some industrial training in the colonies at home, to make sure that they will not become paupers and burdens on the new community.

General Booth closes his volume by considering some of the objections that will be most likely to be urged against his scheme.

As we said in the beginning the plan is one of great magnitude and boldness; and certainly its aim is in every way praiseworthy. No one who cares for his kind can do otherwise than wish it success. Were almost any other man at the head of it but General Booth the scheme would be generally regarded as a social Utopia. But the commander in chief of the Salvation Army has manifested great organizing and executive ability, and we will hope that he may be able to silence all objectors and convince all doubters by achieving a great success. A large amount of money will be required to carry out the scheme; we are glad to see that liberal donations are pouring in from many quarters.

MRS. GENERAL BOOTH.

Among the deaths of the past year none have been more sincerely mourned than that of Mrs. Catherine Booth, the wife of the commander of the Salvation Army. The following brief sketch of her life and character we take from the *Woman's Journal.* A more extended account of her, from the pen of Mrs. Josephine Butler, of England, appears in the *Contemporary Review* for November.

Catherine Booth, wife of General Booth, and sharer of his labors in organizing and conducting the Salvation Army, was one of the most remarkable women that our generation has seen. Great in her gifts, great in her love, great in her zeal to uplift the fallen, she has left behind her a record of rare splendor. Changeful and varied as were the scenes of her life, they were fashioned into one unbroken whole by the consecrated endeavor which ran through them all. The girl, weak in health, lonely in spirit, dumb with amazement in presence of the sorrows of the world which unrolled themselves as in a scroll at her feet; the young wife, burdened with the carking care of keeping a house with little to keep it, bravely fighting the battle of life, yet lacking courage to give voice to the thoughts which burned themselves into her mind; the mother, never neglectful of her little ones, while ready to mother the waifs of the street and the social outcasts that tender sympathy drew around her; the impassioned orator, stung out of silence into speech by the sins and sorrows of humanity and the irresistible longing to point out the way of salvation; the heart and soul of a great religious movement, mercilessly criticized by press and platform, but loved with passionate enthusiasm by an ever-swelling multitude of followers; the sufferer, wrapped in the loneliness of bodily pain which paled the cheek, but could not pale the fire of devotion to duty or keep it from burning bright to the end—she carried through all that queenliness of soul which marks the presence of the highest qualities of womanhood.

A striking feature in Mrs. Booth's character, and one that should teach a beneficial lesson to every mother, was her fidelity to home duties. Amid all the engrossing activities in which she freely spent herself, she never forgot to give her children the first and fullest care. Firmly convinced of the truth of the saying, "If I could mother the world, I should save the world," she bent every energy of soul and mind to rearing her boys and girls for the service of God. Temptations which came to her in openings for their worldly success were resolutely set aside, and she guided their feet into the thorny path which leads through constant self-denial to the throne of God and the beatific vision. She had her reward in seeing her children grow up to take an honored place in the work which has now fallen from her eager hands.

What Mrs. Booth was to the Salvation Army cannot yet be told. Many ranked her contribution to its phenomenal success above that of her husband.

Such an estimate of her service may have been exaggerated, but it is certain that her persuasive pleading and inspiring eloquence opened doors no other agency could unlock. It is hard to believe that the speaker who, in later days, thrilled and swayed crowded audiences, was once a shrinking woman to whom the thought of speaking in public was little short of torture, yet such was the case. When she first raised her voice in her husband's chapel it was at the cost of a terrible struggle. Regarding that eventful effort, she herself has said: "I got up, God only knows how. If any mortal ever did cling to the arm of Omnipotence, I did." The long and splendid series of oratorical triumphs which fell to her lot, did more than advance the cause she had at heart; they vindicated the sacred right of woman to use the power of the platform in aid of burdened humanity, and for the bringing near of the golden age which lies before, not behind, our race.

Mrs. Booth is gone, but she will be remembered by a memorial more enduring than brass or marble could offer. The Salvation Army, with its 9,000 officers, its varied activity in 2,864 centers of population scattered all over the world, and its innumerable trophies of redeemed lives, owed so much to her that so long as it lives she can never be forgotten.

A NEW YEAR'S PRAYER.

BY THEODORE PARKER.

O Thou who art everywhere, whom no eye can see, but every heart can feel, we thank thee for all thy loving kindness and tender mercy, which gave us our being first, and which has lengthened out our lives from day to day, and from year to year.

While we stand at the entrance of a new year, we cast our eyes backward, and we thank thee for all the joy and the gladness which came to our lot in the months that are past. We thank thee for the health and energy that have been ours. We bless thee for the work our hands found to do, for the joy which comes from the harvested result of our toil and thought, and that greater but unasked joy and blessedness which comes from the education which the process of our daily toil in thy marvelous providence doth bring about.

Father, we thank thee for the new ties of mortal love which we have formed on earth. We bless thee for all the joys which spring from the various affections of life.

Father, we remember before thee the sorrows and disappointments with which we have sometimes been tried. O Father on earth, Father in heaven, we thank thee for that other world whither so many of our friends are gone, and whither our own faces are also set. We thank thee that we are conscious of our immortality, and sure that when we drop the body we are clothed with an immortal life, and pass from glory to glory in a progress which can never end.

O thou who knowest what all time shall bring forth, we cast our eyes forward, and though every day is hidden in darkness before our eyes, we pray thee that there may be such light within our heart, that it shall make it all glorious light about us, from hour to hour, and in the strength that thou givest us may we do the appointed duty of each day, and reverently bear its cross, and so fill up all our time with thy service.

Within us may true religion find its temple and its home; may thy great truths dwell in us, and the noble feelings of love to each other, and unchanging and perfect love to thee; here may they live and do their perfect work; may they bring down every high thought which exalts itself unduly, may they tame every unworthy passion, and change our ambition from evil into good, so that all our days shall be thy days, our prayer thy worship, and our life thy continual service, and all our earthly days be made glad and glorious in thy sight. Then, when thou hast finished thy work with us on earth, may we lift up our eyes toward thee with gladness and great joy, and go home to that world where all tears are wiped from every eye, and where sorrow and sighing shall come no more, but where we shall rejoice in the light of thy love, and pass from glory to glory. Amen.

THE NEW YEAR.

HOW TO GET THE MOST OUT OF IT.

To get the most out of the coming year, we must put the most into it. And we put the most into it by living in a spirit of *earnestness*, doing with our might what our hand finds to do, not trifling with the golden hours, but receiving each as a precious gift from God. Only such earnest purpose makes the day a blessing, ensures progress from good to better, and causes us to live in eternity while we are in time. They are the happiest who value every hour, who do not procrastinate, who do everything now, and do it as well as it can be done.—*James Freeman Clarke.*

OLD DUTCH PROVERBS.

We must row with the oars we have; and as we cannot order the wind, we are obliged to sail with the wind that God gives.

Patience and attention will bring us far. If a cat watches long enough at the mouse-nest, the mouse shall not escape.

Fools always will ask what time it is, but the wise know their time.

Grind while the wind is fair, and if you neglect do not complain of God's providence.

He that lags behind in a road where many are driving always will be in a cloud of dust.

BEECHER'S LAST WATCH NIGHT.

Henry Ward Beecher's last watch night in Plymouth Church was largely attended, a goodly number of his Methodist friends and acquaintances being in the audience. Prayers were offered and hymns sung, and several in the congregation told their experiences. At five minutes to 12 Mr. Beecher rose, and advancing to the edge of the platform, said in a solemn voice:

"The time is coming when the old year will lie dead on our hands. There are only a few minutes more. This is the moment when two ships meet on the ocean. One has been a faithful and stanch vessel; it has carried us safely along, but it is old and worn, and its time has come. The other is new and sound, and we step gladly aboard and watch in silence the destruction of the old one. We watch it as it sinks out of sight; watch the waters close plainly over it, and then begin to look about and examine our new craft.

"How many sins will you bury this New Year's night? What will you do for your fellow-man? and what kindness and charity will you show to your inferiors? The year is dead. As you abandon it throw off your old sins; take off your filthy rags; take off your infested rags, and pray God to make this a happier, more Christian and more sunshiny year than you have ever known. Let us pray."

As the prayer ended the clock struck 12, the hand-shaking began, and the air rang with "Happy New Years."

POEMS FOR THE NEW YEAR.

A NEW YEAR'S WISH.

I ask one little boon
Of the New Year:
May I through all its days
Carry some cheer
To those who sit in gloom,
Weeping for loss;
To hearts that slowly break
Under a cross.

I who have left my dead,
With none to care;
I who have wept alone,
Facing despair,—
Would gladly sweeten lives,
And make them dear,—
This little boon I ask
Of the New Year.

They best can serve the gods,
Their errands run,
Who call no love their own
Under the sun.
Let me bear help to want,
And hope to fear;
I ask no other boon
Of the New Year.

—*The Aldine.*

NEW YEAR'S EVE.

The Old Year's reign was drawing to its end,
And to himself he said, "I fain would spend
The few short hours that still remain to live,
In seeking what best gift I last may give;
On whom and where the blessing to bestow."
So saying, went he forth into the snow
That thick and fast was falling o'er the earth
All robed in white against the New Year's birth.

How bent, how feeble, and how weak was
he!
Twelve months agone the bells rang merrily
To usher in, with laughter and with joy,
His coming as a gay and happy boy.
A blessed gift his life to all the land;
Long-severed brethren clasped each other's
hand,
War's latest shadow love had cleared away,
And peace with plenty held benignant sway.
Back mused he through the days, and
thought, "'Tis well,
But for how long, alas! I cannot tell.
So ere I die some lasting gift I'd bring;
Unto the end the Old Year will be king."
Through many homes the spirit flitted past;
Through homes of wealth and power and
pride he passed;
Through dim abodes of darkness and of sin;
To chambers sad with pain he entered in;
Then to bright halls where marriage robes
were gay;
To lowly homes where new-born infants lay,
Close-nestling on their mother's tender
breast,
While whispering angels guarded all their
rest;
By boards well-filled with bounteous cheer
he went,
Where poverty had little but content;
Longest he lingered near the humbler door,
To breathe the promise of a fuller store;
Again, where, struggling with the parting
breath,
The dying waited the kind angel, Death,
Whose coming should their prisoned souls
release,
And bear them on to find eternal peace.
In churches quaint and old, the gathered
crowd
Raised songs of praise resounding far and
loud;
Or, with low-bending head and suppliant
knee,
They worshiped God in silence, knowing
He
Alone could help their weakness and their
sin,
And, silent, watched the New Year's coming in.
On all these scenes he pondered, and awoke
From his long revery only when the stroke
Of the eleventh hour tolled slow and clear
A parting knell upon his startled ear.
"So many souls, and each a separate need,
'Tis God alone can give them separate heed;
To beings such as I, it is not given
To ease the pains of earth, or promise
heaven;
Naught save Time's latest messenger am I,
Yet I would something leave before I die.
It shall be this: that to all souls that wait,
And, watching, stand at the mysterious
gate
Through which the dying years must pass,
and meet
Each New Year as it comes with flying feet,
Shall come deep sorrow for the good undone,
An earnest longing for the crown unwon,
And for each duty done, or noble thought,
The high resolve that better shall be
wrought;
Humanity, how high she may aspire,
Each year shall learn to long for something
higher."

A growing brightness doth my senses fill;
I wake to find the radiance brightening
still.
Above the mountain white, the sun's first
rays
Burst full and fair on my bewildered gaze;
Most glorious broke that winter's early
dawn;
I knew at last it was the New Year's
morn;
And all the visions, which so real seemed,
Were phantoms which on New Year's eve I
dreamed.

—*Kate M. Humphreys.*

LIFE A BOOK.

Life is like a book,
And New Years are the openings of fresh
pages,
Each number in its order. Books are prized,
Not for their strength, but for the thoughts
that crowd
In lustrous halos round their hallowed
leaves;
And though the book of life may be but
short,
Yet if from every page there shimmers out
The one word, love, that volume will at
last
Rest in a golden binding on the shelves,
The mystic shelves, of God's great library.
We measure life by years, but not so God.
A thousand ages are as one short day
With him. He counts by deeds, not fleeting hours,
And he who speaks a gentle word or gives
A cup of water to a fainting one,
Will count more birthdays in heaven's
register
Than if he lived a million centuries
Unto himself alone. The seedtime now is
ours,
And with each New Year we begin to sow
Another furrow in life's fertile field!
And at the coming harvest we shall reap
As we have sown—rich golden grains or
weeds.

—*Mary A. Carpenter.*

ONWARD AND UPWARD.

Why stay we on earth unless we grow?
—*Browning.*

A man's reach should exceed his grasp,
Or what's a heaven for?
—*Browning.*

I hold it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things.
—*Tennyson.*

EDITORIAL NOTES.

A correspondent who writes from Germany, about Dr. Hedge, in the *Unitarian Review*, says: "I wish some clever writer would give the world a biography of the man,—now, before it is too late; for Dr. Hedge was a man altogether unique. He will always remain a commanding figure in American literature. I believe that his writing will last: there is the Indestructible in his thought." We are very glad to see coming from over the sea this deserved tribute, and this call for a biography of one of the greatest minds and ripest scholars that our country has produced. It would not be hard to name men in our ranks who are fitted to give us a life of Dr. Hedge of the very first order. It is to be hoped that arrangements will be made for some one to undertake the task at once.

Says Dr. Crowe with regard to the Liberal Christian Alliance movement—and it is a weighty word: "So long as we recognize no basis of religion except the intellectual, we shall never stand together in multitudes. When we find a *Christian endeavor basis*, and a *worship basis*, we can tolerate many differences of opinion. I am more and more impressed with the absurdity of the fact that the various schools of Liberalism have not found a way to work together even as harmoniously as the different orthodox churches. If Baptists and Methodists and Presbyterians can unite in an Evangelical Alliance and in a Young Men's Christian Association to emphasize their agreements, and to do good without regard to sectarian lines, surely Unitarians and Universalists and Independents ought to be able to find a common field of thought and labor! We should no longer belie the word 'liberal' by our practice of exclusiveness."

Rabbi Hirsch of Chicago is urging the erection in that city of a statue to Lessing, as an offset to the proposed statue to Queen Isabella. In the very year (1492) which witnessed the discovery of America, Isabella committed one of the greatest atrocities of history by expelling all Jews from Spain. Says Dr. Hirsch: "While we have no power to prevent the erection of a statue in honor of one who violated all instincts of humanity in that decree of expulsion, we propose to honor the genius of toleration in its ablest advocate, Lessing." Lessing was not a Jew, but he was a great and broad-minded man, to whom the Jews owe much. Indeed the whole modern world owes, perhaps, as much to him as to any other man for such religious breadth and freedom as it possesses. It is thought that the Jews of Chicago may take up the movement of erecting the suggested statue. If they do the work will be well done; and in honoring Lessing they will honor Chicago and themselves.

Mr. Gladstone has just written a book which he calls "The Impregnable Rock of Holy Scripture." Its object is to maintain, as against the scientists, the more advanced biblical critics and the "sceptics," the reliability of the Bible as a supernatural and infallible revelation from God. The *Christian Union* in reviewing the book calls his attention to the fact that he goes considerably farther than the Bible presumes to go. It nowhere represents itself as the Rock; according to its teachings God is the Rock—"My strong Rock," "my Rock and my Fortress," "the Rock that is higher than I," "the Rock of my Salvation." As the *Christian Union* well urges, this is not an unimportant difference. To orthodox Protestantism the Bible is the Rock; to Roman Catholicism the Church is the Rock; to Liberal Christianity God, revealed not only in Bibles and Churches, but in Nature and Human Nature, and in all Truth attained and yet to be attained, is the Rock, Impregnable and Eternal.

Let no one who is interested in Japan fail to read Mr. MacCauley's masterly address on "Japan's Present Dangers and Needs," in this number of the *Unitarian*. We have seen no other so comprehensive and thorough presenta-

tion of the great problems that confront the Japanese people. The *Japan Daily Mail* has printed the address in full.

A circular just received from Japan brings announcement of four courses of lectures which are being delivered in the Unitarian Hall, Tokio, by four of our Unitarian representatives. Rev. Clay MacCauley lectures upon "Unitarian Principles," Prof. Liscomb on "Outlines of Christian History," Prof. Wigmore on "Problems of Conscience," and Prof. Droppers on "Ethical Applications of Certain Economic Principles."

Rev. Theodore C. Williams of New York, who, with his wife, made a visit to Japan during the past summer, largely for the purpose of studying the religious situation there, has published two extended articles in the *Christian Register* (dates Dec. 4 and 11) giving the results of his observations. We should be glad to reproduce the articles if our space permitted. In his second article he considers particularly the prospects of Unitarianism among the Japanese people, and closes with the following summary of his conclusions:

The only doubtful element in the situation seems to be the nature and amount of the support which the movement is to receive from the Unitarian body in America. Even if the prospects were far less hopeful, we are pledged to the work; and it would be disgraceful to abandon it or give inadequate support.

I know how large and urgent are our missionary enterprises at home. But it seems to me no exaggeration to say that all our home missions combined are less momentous, less pregnant with immediate results than the field of Japan. I will now state briefly some of the striking advantages offered by Japan as a field for Unitarian labor:

1. Japan will give a quick-maturing harvest, with large returns in a short time.

2. It is a cheap mission, requiring comparatively few agents in the field.

3. It will soon be an independent movement. The Japanese require almost no financial aid for any churches or societies once established, and even resent foreign help.

4. It is not necessary to send out workers for a lifetime. A few years suffice for any one man to do a lasting work there; and a change of workers is said to be rather beneficial than otherwise.

5. It is chiefly a mission to the educated, to the student class, and therefore peculiarly congenial to our traditions and capacities as a denomination.

6. Japan is now in a crisis. In two generations the course of her history will be determined for centuries to come. Shall she be Christian?

We have given her the body of Western civilization. Can we breathe into it the breath of life?

No event of greater interest for Liberal Christians has occurred in England for many a year than that of the meeting held at the Portman Rooms, Baker St., London, on Nov. 29th, to put formally and adequately before the public the University Hall scheme of Mrs. Humphry Ward and her co-laborers. Rev. Stopford Brooke presided, and made the opening speech. Mrs. Ward read an extended paper; and further addresses were made by Dr. Martineau, Dr. Drummond of Oxford, and Rev. Philip H. Wicksteed, the newly-elected Warden of the Hall.

Mr. Brooke explained that the movement to create the new Settlement had grown directly out of Mrs. Ward's book, "Robert Elsmere," which had had such an extraordinarily wide reading, and had struck so deep a chord in the public mind. A vast multitude of persons found that book portraying to them essentially their own religious conditions. The scientific thought of the time had overthrown their belief in miracles. They had discovered that the Bible contains a legendary element; the story of the Fall is mythical; so are the miraculous birth stories of Jesus. What then is left? They had been taught to regard these as lying at the foundation of Christianity. With these giving way they felt that everything was gone or going. It was the correspondence that rolled in upon Mrs. Ward like a flood from this multitude of persons whose hearts had been touched by her book, who had lost their hold upon the faith of their childhood and saw nowhere the dawning of another, that awoke in her mind a desire to do something tangible and permanent to remedy the trouble. "What can I do to help men and women out of all this?" was the

question. The founding of this Hall was the answer.

The main object of each of the speeches, as well as of Mrs. Ward's paper, was to show the need of rationalistic constructive work in religion, and the ways in which it was hoped to meet this need. The aim of the new scheme would be two-fold — theological and social—the diffusion of truth and the practical elevation of life. The work undertaken would to some extent run along parallel lines with that so successfully carried out at Toynbee Hall, only the aim here would be more distinctly religious. Twenty or thirty rooms had been provided for the residence of workers. Provision had been made for the use of a great library close at hand. A district had been chosen where there was much poverty, vice, and misery, so that the workers might at once begin efforts for the practical regeneration of society at points where its need is greatest. There would be classes all the while going on at the Hall, in the study of various religious, philanthropic and social subjects, but especially the Bible. It was hoped to make the Hall a center at once for enlightened philanthropic work and for the diffusion of such views of religion as could alone meet the need of a thinking age like ours. Said Mrs. Ward: "Social and practical effort is an essential part of our scheme, yet not its most vital part. It is in the bringing back of faith—not the faith which confuses legend with history, or puts authority in the place of knowledge, but the faith which springs from moral and spiritual fact, and may be day after day and hour after hour again verified by fact—that the great task of our generation lies. It is to participation in that task that our own small and imperfect effort is consecrated, and it is in sight of that great ideal we ask for help and sympathy."

The *London Inquirer* says: "Full reports of the University Hall inauguration meeting have appeared in the daily papers. Every one concerned was immensely pleased with the successful launching of the enterprise. Mr. Wicksteed, the Warden, will be at his post almost immediately, and he is already making arrangements for lecture courses."

WOMAN'S WORD AND WORK.

THE NEW YORK WOMEN'S LEAGUE.

On Dec. 5th the second meeting of our League took place at the Second Unitarian Church, Brooklyn (Mr. Chadwick's), when, after Miss Low's report of the last meeting, Mrs. Slicer's appeal on behalf of the Meadville Seminary took the place of the customary philanthropic and religious news reports. She spoke of the advantages which a small town offers students, and of the small cost of these advantages at Meadville. She urged our women to aid in procuring the $115,000 needed as an additional endowment. Mrs. Theodore Williams spoke of the influence of Meadville training in foreign countries promised by the fact that in the past year a Dane, a Swede, a Russian, a Japanese, as well as men of other nationalities, had received theological instruction there. So far, Harvard has made no provision for training women in the ministry, but Meadville has given such training for several years. Mrs. Williams read a most interesting letter from a woman now studying at Meadville, and a collection was promptly taken up which will enable her to go on with her studies there during the coming year.

The leading paper, on the "Ethics of Giving," was next read by Mrs. Catlin. She wrote on all except the fourth division of the subject, and the paper was listened to with the warmest interest. The heads were as follows: 1. Ancient "alms-giving." Modern "Lend a Hand." 2. Blessedness of giving. Generosity in receiving. 3. Indiscriminate giving. Vicarious beneficence. 4. Christmas and anniversary gifts. 5. The greatest of all gifts — ourselves. The paper was in part as follows:

The progress of civilization may be measured by the extent to which in any country or race the moral dominates over the physical nature; and, further, by the extent in which the moral itself passes beyond the domain of impulse into the domain of reason — not a cold intellectuality, but reason whose foundation is *knowledge* of the laws of love. It is only in modern times that the expression, "ethics of giving," would have been used. Who, until lately, would have questioned the morality of giving? But the *sentiment* of philanthropy has evolved into the *science* of philanthropy, the former being of heart alone, the latter a combination of heart and brain. Paula, Roman matron, giving all for "love and Christ and in his name," and Octavia Hill, English gentlewoman, animated by the same spirit of love to God and man,

are the types of the charitable thought of the fourth and the nineteenth centuries. Does the evil done by giving a half dollar to yonder beggar die with her, and the evil of refusing such a gift continue to exist forever? By no means! The harm done by this injudicious impulse of sympathy will help to increase pauperism and dependence by lessening self-respect in the recipient and in her children, while the giver is weakened by yielding to what in reality is a selfish impulse, to what modern analysis has shown us to be a temptation to get rid of one's personal responsibility at the expense of another's well-being. All giving to be truly moral must involve some sacrifice of one's own comfort, money, time, and strength. Vicarious beneficence is as old as the race, and belongs equally to ancient and modern times, and assumes a variety of forms which render it almost impossible to combat. One says that the essence of all sin is the selfish use of another's personality. A common form of this sin is the offer of the services of, say, your physician or clergyman to some one who has no claims upon such services. Another form of the same is the effrontery with which artists are invited to contribute a picture, a song or a recitation, for some charity, thanks being deemed sufficient recompense.

Mrs. Catlin thought it the marked exception when the rich man refrained from giving liberally; and she thought it true not only of material riches but of every other form of wealth. She next considered the question of how far the acceptance of money or service is compatible with true independence. But is there such a thing as *independence?* The individual in and by himself can accomplish nothing. *Interdependence* is the changeless law of the universe, and it is manifest that it is as much a duty to receive generously as to give wisely. And in giving thanks for our gifts we should not forget the unknown ones who toil from necessity, not from choice, and into whose labors we enter. These myriads of unknown toilers!—are they not all ministering spirits?

The gift of ourselves is equally within the power of rich and poor, of enlightened and ignorant, of the genius and him whom the world calls commonplace, of the helpless invalid and of her whose activity has no apparent limitations. And so far as we bestow or withhold this are we greater or less in the final summing up. Now in what does this giving consist? Is it in the impoverishment of ourselves? Is it in giving up the comfortable abodes in which we were born, living in crowded tenements in which not only conditions of comfort but of health are lacking? Such self-sacrifice is a luxury for which one may pay by discovering too late that it has entailed the sacrifice of somebody else. The giving of oneself is independent of intellectual endowment, physical strength, etc. There is none so ignorant, so weak, nor so poor that she has not something to offer which will enrich the world. And if one is born without the desire of giving to others, the ethical method of meeting such a difficulty is simply to give because it is right to give, and by and by will be born that love which never faileth.

Mrs. Palmer said that all material gifts should be the embodiment of symbolical ones. Prenatal gifts and the gifts of social intercourse were touched upon. It is wrong if children can remember a moment of anger or impatience on the part of their parents. A gift should never offend the independence of another. Wedding gifts should ring with love and with honesty. How badly does the custom of sending wedding presents need purifying from the conventions of the time! Our gift, simple in itself, may be transfused with unselfish love, and in our families each can give love and thoughtful consideration for others.

Miss Wilson said that all gifts take their color from the character of the giver. Immature benevolence is harmful. We must consider not only the situation of the giver but that of the receiver. If we are contented with humble calls we shall find countless occasions. Emerson says, "The wise will know how to be benevolent without wealth. The only gift is a portion of thyself."

Mrs. Waller thought that we might eliminate the pride of giving, and frequently unite with others and give presents more acceptable than otherwise they could be. We don't get personally the thanks, but the receiver gets what he wants. And we would do well to remember that we are not to follow our gift into the other family and worry about it.

Mrs. Foster and Mrs. Plummer spoke for a few moments. Mrs. Parsons deemed the highest form of giving to be that which costs us something.

Mrs. Haven Putnam thought that gifts might be divided into three classes,—those gifts that we wish to make, gifts of exchange, and those made because they are expected of us. Do not try to repay in kind what is given. She spoke against the custom of giving through the agency of fairs, and thought that their managers often put delicacy out of the question in their appeals for aid. The atmosphere of the holidays is grateful, and turkeys to the turkeyless is well; but a thousand times better is it to take measures to prevent the suffering which occasions the need of such gifts.

After the singing of a hymn, and prayer, the audience partook of the customary "box" lunch.

M. H. E.

Brooklyn, N. Y.

"The Christ sees white in Judas' heart,
And loves his traitor well;
And God, to Angel his new heaven,
Explores his lowest hell."

UNIVERSALIST NOTES.

A NEW OFFICIAL.

Our church has never been burdened or hampered by its machinery; indeed it has been quite a task to build and set running the little that we have. For Universalists have always been more or less sensitive about "organization," and shy of any officer who should wear the slightest vestige of authority. If it were desired to kill any project, no better way could be found than to publish it as done "by authority." That would be its knell. But in spite of a reluctance to put ourselves under any bonds to conformity, we have gradually made the discovery that co-operation, community of aim, organized effort, are all that will build a solid and aggressive church; and we have added little by little to the machinery as our church business has increased. For several years it has been becoming apparent that we had more work than our scant official force could properly care for. Even with the sub-division of effort secured by our admirable arrangement of State Conventions there is still so much to be done in the way of general work, so much of interest and importance to the whole church, that the trustees and the general secretary are overwhelmed and overworked.

To relieve somewhat the pressure of this increasing business, and to provide for the execution of larger plans, the convention has appointed an assistant secretary whose headquarters are to be in the field. He is to endeavor to increase and develop the financial resources of the denomination, seek out recruits for the ministry, plant new churches when possible, and thus relieve the general secretary of some of his work, at the same time that he undertakes much that has never come within the sphere of that much-worked official. We hope for the best results of this increase of our force. And if the new incumbent, the Rev. C. B. Lynn, late of Danvers, does not give a good account of himself, the expectations of his friends will be greatly disappointed.

THE BETHANY HOME.

A new institution marks the advance of our people in the path of practical charity and work for man. The Bethany Home, which was opened with appropriate observances during November, is a Boston institution with a noble purpose. It is founded under the auspices of the Massachusetts Universalist Convention, and is intended to be "a home for young women, a permanent one, if need be, for those who by unfortunate circumstances are homeless." President Joy in his address at the dedication remarks that it was "not a hospital, nor a home for incurables, nor a boarding house." An aim so wise and helpful needs only a wise administration to prove the means to great blessing. Such an administration is assured, not only by the high character and ability of the board of government, but also by the appointment of Mrs. Maria H. Bray as matron. No woman in all our church could better conduct the affairs of such an institution, as Mrs. Bray's friends, a numberless host, will testify. Her long experience in caring for large households, her solid culture, her irresistible charm of manner, and above all her lovely Christian character, make her an ideal head for such a Home. If ever misfortune proves a blessing in disguise, it may be safely predicted that it will be so to the young women whose circumstances shall bring them under the influence of Mrs. Bray.

Thus, as these Notes have intimated before, our people are moving abreast of the leaders in the column of those who are turning Christ's church to broader fields of Christian endeavor and love. We who love this church hail these signs of vitality and growth with very glad hearts.

JOHN COLEMAN ADAMS.

Brooklyn, N. Y.

TEMPERANCE NOTES.

About seventy-five responses to the suggestion in regard to making February 22, 1891, a Temperance Sunday, have been received by the Unitarian Temperance Society. A special service will be ready by Jan. 1st, to be called "A Service of Patriotism, with special reference to the duties of Temperance and Purity." The service will be of such a character as to require *no previous preparation by the schools using it.* Only familiar tunes will be used, and the order of service will be such as to leave the superintendents free to place more or less emphasis upon the special duties suggested. It will cost about $1 a hundred copies.

The Unitarian Church Temperance Society has sent out during the last month, to those requesting them, nearly four thousand copies of its temperance tracts. They are sent free, except when ordered in very large numbers, when it is hoped that persons ordering will be able to pay the cost. This work is so important and seems to be growing so rapidly that we are in need of contributions of money in order to carry it on. The treasurer's address is Rev. George H. Hosmer, Neponset, Mass.

In one of the Sunday-schools in the suburbs of Boston, a club of boys, about thirteen years old, is being formed *by the minister*, to be led by him, and to meet once a week for reading and conversation. One of the articles of its constitution binds the members during membership to total abstinence from alcoholic beverages and tobacco, unless used with the consent and advice of the boy's parents.

Does this seem a trifling thing to enter on the pages of the *Unitarian*?

If every Unitarian minister should do this very simple thing, would it not be the best

temperance work possible? Who else of us Unitarians have done it? Who will be the next to try?

A meeting of the Massachusetts Prison Association (organized December 9, 1889) was held in Boston a few days ago. The purpose of the society is chiefly to lend a helping hand to discharged prisoners, finding for them work, and helping them to secure necessary tools, etc.

The secretary called attention to the fact that the number of commitments in Massachusetts had increased from 16,501 in 1879 to 34,094 in 1889. He pointed out, however, that "of the increase of 17,593 in the number of commitments, only 375 were for offenses against the person, and only 547 for offenses against property. The great increase was in what are known as offenses against public order and decency. The increase in this class was 16,671. Of this number 15,478 more were committed for drunkenness alone in 1889 than in 1879. Is it not time that the earnest thought of our best men and women, of those most patriotic and intelligent, should be given to this great, colossal problem of intemperance?

General Booth, in his remarkable book, "In Darkest England," says in regard to the matter of drinking:

"Nine-tenths of our poverty, squalor, vice, and crime spring from this poisonous taproot. . . . Mere lectures against the evil habit are, however, of no avail. We have to recognize that the gin palace, like many other social evils, although a poisonous, is still a natural, outgrowth of our social conditions. The taproom, in many cases, is the poor man's only parlor. Many a man takes to beer, not from the love of beer, but from a natural craving for the light, warmth, company, and comfort which is thrown in along with the beer, and which he cannot get excepting by buying beer. Reformers will never get rid of the drink shop until they can outbid it in the subsidiary attractions which it offers to its customers."

And again, how well this leader of the Salvation Army, a leader rapidly rising into highest honor, says, what in these days we too slowly learn, that "while recognizing that the primary responsibility must always rest upon the individual, we may fairly insist that society, which, by its habits, its customs, and its laws, has greased the slope down which these poor creatures slide to perdition, shall seriously take in hand their salvation."

C. R. Eliot.

Dorchester, Mass.

The London *Congregational Review* says of the late Cardinal Newman: "He hated Liberalism with all the passion of an intense nature; he gave up his life to battle against it; yet it is Liberalism which has prepared many of the garlands so lavishly scattered on his tomb."

LITERARY NOTES.

Geo. H. Ellis, of Boston, has just published a "Clarke Calendar" and a "Savage Calendar," for 1891, giving fine extracts from those writers for each day of the year. The selections are admirably chosen, and each calendar is illustrated with a portrait of the preacher from whom the selections are made. The price of the calendars is fifty cents each.

With the new year comes the new Year-Book of our churches, published by the American Unitarian Association. Besides a full list of the churches and ministers in fellowship with us in this country, and much other valuable information regarding our organizations and work here, it tells us much about Unitarianism abroad. Every Unitarian who cares to be posted about his denomination and what it is doing should send twenty cents to the Unitarian Rooms, 25 Beacon St., Boston, for a copy.

The "Universalist Register" or Year-Book of the Universalist churches, is also at hand, full of information regarding our sister denomination, its work and its workers. To obtain this, twenty-five cents should be sent to the Universalist Publishing House, 30 West St., Boston.

Most of our readers know that Rev. M. J. Savage's sermons are published weekly in pamphlet form. The subjects of this year's sermons thus far are:

1. Some Practical Certainties for the Coming Year.
2. What is the Use of Going to Church?
3. A Unitarian Saint.
4. The Old World Religion.
5. Judaism and its Hopes.
6. Strength. (Edward E. Hale, D. D.)
7. Voices of the Spirit. (Rev. H. G. Spaulding.)
8. The Conditions when Christianity was born.
9. Jesus and What he Attempted.
10. The Influence of the Christ Idea.
11. The First Church and Paul.
12. The Trinity and the Problem of the Early Church of which it was a Solution.

Send for a sample copy to Geo. H. Ellis, 141 Franklin St., Boston.

This number of the *Unitarian* was to have contained Rev. John Snyder's admirable paper upon Theological Education and the Need of a better Endowment of our Meadville Theological School, which he read at the Chicago Convention; but by a mistake the manuscript failed to reach us in time. We expect to print it in our next.

We are told that the late Rev. Dr. Dexter, whose recent death deprives New England orthodox Congregationalism of one of its ablest leaders, had gathered a very valuable collection of books and manuscripts bearing upon the Pilgrims and the early colonial history of New England, which will go to Yale University.

The fifty largest libraries in Germany possess 12,700,000 volumes, against those of England with about 6,450,000, and of North America with about 6,100,000 volumes.

It seems that Cardinal Newman's "Lead, Kindly Light," is found as a hymn only in Protestant publications. No Catholic hymn book contains it.

Dr. Edward Everett Hale has written a history of Massachusetts for the Lothrop series "Story of the States."

The enormous popularity of "Robert Elsmere" has borne fruit, through the authoress of that much discussed work, in the establishment of a brotherhood, based in part on Elsmere's ideas. She has written an article for the January number of the *North American Review* describing the new foundation.

Charles H. Kerr and Co., of Chicago, announce a new book called "The Genius of Galilee", a historical novel, by Anson Uriel Hancock.

The Universalist Publishing House announce a new book by John Coleman Adams, D.D., entitled "Christian Types of Heroism."

Little, Brown and Co. announce as just ready an important new book by Prof. C. H. Toy of Harvard. It is entitled "Judaism and Christianity," and is a sketch of the progress of thought through the Old Testament and the New.

Dr. Martineau, the *Athenœum* says, intends republishing, through Messrs. Longmans, Green and Co., four volumes of miscellaneous works, under the title of "Studies, Reviews, and Addresses." The first volume is announced for the end of the year.

We have nowhere else seen so clear a presentation in so brief a space of the present religious situation in Italy as in the article entitled "The Third Rome", in the December number of the *Unitarian Review.*

On the frieze of the great hall connected with the new Public Library and Reading Room which Mr. Carnegie has erected and given to the people in Allegheny City, Pa., he has inscribed the names of an "Academy of Immortals" in American letters. The list is interesting; few will agree with it, but it is better than *The Critic's.* It contains some authors who are dead, and some women. The twenty-five names are the following: Audubon, Bancroft, Bryant, Cary, Channing, Cooper, Edwards, Emerson, Franklin, Fuller, Hodge, Hawthorne, Holmes, Irving, Longfellow, Motley, Parker, Prescott, Sigourney, Silliman, Story, Stowe, Taylor, Thoreau, Whittier. Here are some strange inclusions, and still stranger omissions. The list stands on the wall in connection with the excellent motto: "Choose your writer as you choose a friend."

With the beginning of the new year the *Unitarian Review*, (Rev. J. H. Allen editor) slightly changes its character, and drops its price from three to two dollars a year. It is to have, hereafter, a larger number of articles written by representatives of liberal thought on the other side of the Atlantic. This is a good change. We are sure it will be not only pleasant, but helpful, to know better our fellow-workers in other lands, and to come more into contact with their thought. The January issue of the *Review* is an interesting number, containing, among other articles, one on "The Papal Tradition," by Ernest de Bunsen, of London; one on "Roger Williams," by Prof. W. F. Allen, of Madison, Wis. (left among his unpublished papers); one by Dr. E. E. Hale on the true function of "The Massachusetts Convention of Congregational Ministers"; one by a London correspondent on English Topics, religious and charitable; a short article on Hungary; besides various editorial and literary matter. The office of the *Review* will be as heretofore at No. 141 Franklin street, Boston, Mass.

The Universalist body has reason to be proud of the monthly paper published for the past four years by Rev. W. S. Crowe, at Newark, N. J. It has furnished a surprisingly large amount of matter for the small price that has been charged, and the quality has averaged higher than that of almost any other religious periodical that we know of. With the December number Dr. Crowe changed the name of his paper from the *Universalist Record* to the *Universalist Monthly*, and raised the price from fifty cents to a dollar a year. The type and general appearance of the paper, too, have been changed for the better. And, judging from the first number, it is evident that the quality is to be even higher than ever. The paper stands for a religion that is broad, progressive, untrammeled, earnestly humanitarian, profoundly theistic, practically and vitally Christian. It seeks to build up a Universalism synonomous with the absolute and universal religion of Jesus Christ. While thoroughly loyal to the Universalist body, and deeply in earnest to promote its prosperity, it recognizes Christianity as larger than any sect, and truth as larger than any creed. It would open all the windows of the Universalist body to the light, and reach and draw Liberal Christians of all names into closer fellowship and cooperation. We congratulate the denomination that possesses this vigorous and noble paper. It ought to be given an ample support. We wish it could go into every liberal religious home in America, Universalist, Unitarian, Independent, Liberal Quaker, yes, and Liberal Orthodox, too.

Lord Ively: An epic poem in fourteen books. By John Heddaeus. New York: John B. Alden. This is an interesting tale, in rather crude blank verse, of the exper-

ience of a Scottish Christian knight in the Holy Land and countries farther east, in contact with persons of other religions than his own. There is considerable adventure in the story, and some broad and noble religious teaching.

A BOOK WORTH READING.

Not for a score of years have I read a book of more interest than "Leaves from an Egyptian Note Book."

Isaac Taylor, LL.D., Canon of York, is the author, who dates his preface, "Settrington Rectory, York, England, June, 1888." The book contains notes of conversations with Egyptians on politics and religion. And the conclusions to which the writer has arrived are so widely different from those generally received, I have been amazed that the information has not come to us before the evening of the nineteenth century. We cannot doubt, and yet it is hard to overcome old prejudices and believe what our author has written.

Canon Taylor tells us that he went to Egypt, the headquarters of Islam, that he might investigate Mahomedanism and consider the peculiar relations in which we stand to Egypt. He elicits one's interest and sympathy in his work at once, and I am free to confess that he has modified some of my opinions in regard to the faith of the Mahomedans, and made me a more tolerant man than I was before reading his book.

Dr. Taylor informs us that the Mahomedans "accept the New Testament; but like Protestants, they claim the right of putting their own interpretation on it. They repudiate altogether such modern formularies as the Thirty-Nine Articles, the Westminster Confession, etc. They believe in a personal God, in an over-ruling providence, in the mission and miracles of Christ—whom they designate as the Messiah, in the duty of prayer, in a future state of rewards and punishments, and in the inspiration of the Bible. They believe in the Divine Sovereignty as did Calvin; as to the sacraments, they agree with the Quakers; as to the Trinity, they agree with Unitarians, and as to the duration of punishment, they agree with Archdeacon Farrar. In response to Dr. Taylor's question, "Do you accept the writings of St. Paul the Apostle," his friend replied: "Undoubtedly, we reckon him among the prophets, and he was therefore inspired." Every word uttered by Jesus the Messiah, they consider to be absolutely and infallibly true.

This testimony being reliable, are not the Mahomedans nearer in faith, hope and charity to the great Apostle of the Gentiles than many who profess the Christian name? Names do not alter the nature of things.

JAMES SHRIGLEY.

Philadelphia.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (December).

Visible Symbols. By R. A. Griffin.
The Unearned Increment. By J. P. Quincy.
A Continuing City. By W. M. Bicknell.
The Third Rome. By Civis Romanus.
A Glimpse of France on the Bright Side.

Andover Review (December).

Influence of Modern Psychology upon Theological Opinion. By George T. Ladd.
The Preludes of Harper's Ferry. I. John Brown. By Wendell P. Garrison.
What is Reality? IX. Evolution. By Francis H. Johnson.

The Arena (December).

The Christian Doctrine of Non-Resistance. By Count Tolstoï and Rev. Adin Ballou.
What is Christianity? By Lyman Abbott.
Patriotism and the Public Schools. By E. B. Andrews.

Lend a Hand (December).

The Return to the Land.
Mrs. Booth. By E. P. Parker.
Child Marriage in India.

North American Review (December).

The Recent Election. By John G. Carlisle.
Victor Hugo: en Voyage. By A. C. Swinburne.
Shall our Daughters have Dowries?

Old and New Testament Student (December).

The Cave of Machpelah. By Selah Merrill.
The External Form of the Quran. By Charles Horswell.

The Sanitarian (November).

The Protective Power of Vaccination. By T. P. Corbally.
Abnormal Intra-Thoracic Air Pressures, and their Treatment. By Charles Denison.

The Century (December).

The Border-Land of China. By W. Woodville Rockhill.
Can a Nation have a Religion? By Lyman Abbott.

New England Magazine (December).

Emerson and his Friends in Concord. By Frank B. Sanborn.
What Shall We Do with Our Millionaires? By Charles F. Dole.
Anti-Slavery Boston. By Archibald Grimké.
A Monument to Wendell Phillips. By Edwin D. Mead.

Scribner's Magazine (December).

Japonica. By Edwin Arnold.
Neapolitan Art—Morelli. By A. F. Jacassy.

PUBLICATIONS RECEIVED.

Life. By M. J. Savage. Boston: Geo. H. Ellis. Price, $1.00.

Over the Teacups. By Oliver Wendell Holmes. Boston: Houghton, Mifflin and Co. Price, $1.50.

Proceedings of the National Conference of Charities and Correction at the Seventeenth Annual Session held in Baltimore, Md., May 14-21, 1890. Boston: Geo. H. Ellis.

Fifth Annual Report of the Commissioner of Labor, 1889. Washington: Government Printing Office.

Dust and Its Dangers. By F. Mitchell Prudden, M. D. New York: G. P. Putnam's Son's. Price, 75 cents.

The Story Hour. A Book for the Home and the Kindergarten. By Kate Douglas Wiggin and Nora A. Smith. Boston: Houghton, Mifflin and Co. Price, $1.00.

Dr. Le Baron and His Daughters. By Jane G. Austin. Boston: Houghton, Mifflin and Co. Price, $1.25.

Christmas Stories and March Violets. Translated from the German by Elizabeth P. Cordner. Boston: Geo. H. Ellis.

In Darkest England and the Way Out. By General Booth. Chicago: Charles H. Sergel and Co.

Gyppy. An Obituary. By Helen E. Starrett. With an Introduction by Frances Power Cobbe. Chicago: Searle and Gorton.

Journal of Social Science. Number XXVII. Saratoga Papers of 1890. Boston: Damrell and Upham. New York: G. P. Putnam's Sons.

Pamphlets.—Ritualism and Dogmatic Theology. By Thomas H. Speakman. Philadelphia: Friends' Book Association.—Endless Punishment from the Standpoint of Reason. By Rev. Marion D. Shutter.—Ecclesiastical vs. Civil Authority. By Parker Pillsbury, Concord, N. H. Price, 10 cents.—Suggestions for an Emerson Class Programme. By Wm. C. Gannett. Boston: Geo. H. Ellis.—How to Organize a Unity Club. By Geo. W. Cooke. Boston: Geo. H. Ellis.

NEWS FROM THE FIELD.

The committee on fellowship for the Western States, appointed by the National Conference, consisting of J. C. Learned, George A. Thayer, and S. M. Crothers, has issued letters of fellowship to the following applicants:

Rev. Daniel N. Hartley (Illinois), Rev. Robert C. Morse (Nebraska), Rev. F. H. York (Iowa), Rev. C. L. McKesson (Kansas), all from the Congregationalists.

Rev. Jacob B. Dunn (Ohio), from the Methodists.

Rev. Samuel Robinson (Montana), from the Episcopalians.

Alton, Ill.—The Alton Unity Club is divided into a Literary, a Scientific and a Musical Section. The Literary Section is studying the following novels: David Copperfield, Ramona, The Newcomes, House of Seven Gables, Ninety-Three, Ivanhoe and Middlemarch. The Scientific Section has planned for six evenings given to the following subjects: A Night among the Stars; Geological Strata; Some Applications of Electricity; Practical Uses of Chemistry; Agricultural Productions of the United States; Some Inventors and their Inventions. The Musical Section will provide one Musical and Literary entertainment, and one Concert.

Ann Arbor, Mich.—Mr. Sunderland has been preaching to excellent congregations on "The History of Unitarianism," "The History of Universalism," "The Liberal Christian Alliance," "Inspiration," "Revelation," "Atonement," "Real Infidelity," "The Prodigal Son," "Dr. Martineau," etc.

—A fine picture of Dr. Martineau has recently been placed in the social rooms of the church.

—About a hundred new books have recently been added to the church library.

—Mrs. Mary A. Livermore recently spent two days here, lecturing before the Unity Club Saturday evening on "The Perils of the Republic," preaching Sunday morning on "Serving Others," and speaking Sunday evening on "What Shall We Do with Our Daughters?" The church was filled to overflowing, hundreds going away unable to get even standing room.

—The Students' Bible Class, whose attendance ranges from seventy to ninety, has just completed a course of twelve lessons on "The Origins of the World, Society, Morals, and Religion." With the first of January it enters upon a course of twenty-four lessons on "The History of the Religion of Israel, and the Origin of the Books of the Old Testament."

—The organization of the King's Daughters connected with the Unitarian church is said to be the largest in the State.

Belmont, Mass.—The *Bulletin* prints quite full reports of two excellent sermons by Rev. Hilary Bygrave on "The Criminal Classes and Their Treatment," and "Religion and Business."

Boston and Vicinity.—The family of the late Dr. Joseph Tuckerman have just given $1,000 in aid of the debt fund of the church at Revere. Dr. Tuckerman was minister of this church, and it was during his pastorate there that he devoted his leisure time to mission work in the neighboring city of Boston, his interest in which led him eventually to give up his special work as pastor, and to found and develop the ministry-at-large which has since become such a power for good in Boston.

—The Rev. L. B. Macdonald has consented to undertake for a short time the ministry of the Church of the Good Samaritan, the

youngest of our Boston churches, in order to look over the proposed field of work there. Mr. Macdonald is a very energetic, earnest man, who has done exceedingly successful work in his late pastorate at Wolfborough, N. H. The Church of the Good Samaritan is to be greatly congratulated on his appointment.

—The National Bureau of Unity Clubs has arranged a most interesting course of lectures, to be given in Channing Hall after Christmas, by various well-known laymen and ministers. The object of this course is to show that Liberal Christianity is the natural outcome and result of the principles of Protestantism and Puritanism.

—The Wednesday noon services at King's Chapel have again begun for the winter season. These services, held at 12 o'clock and strictly limited to half an hour, have now been held for five years, and have become a regular and very helpful part of the religious life of Boston.

—The society of the church at Cambridgeport held a reception on Nov. 9th in honor of their greatly beloved senior minister, Rev. Geo. W. Briggs, D. D., who has been with them now over twenty-three years. At this reception was exhibited a portrait of Dr. Briggs which has been secured by his parish and which is to be presented to the American Unitarian Association, to be hung in the building.

—The Suffolk Conference held its annual meeting on Wednesday evening, Dec. 3, at the Second Church. The committee had arranged an unusually good programme, which was faithfully carried out, and the meeting was very interesting in spite of the fact that the wild and stormy weather had kept a great many people away. The chief matter of interest in the secretary's report was the fact shown of there having been since the last National Conference an increase in or about Boston of three new churches. Rev. Grindall Reynolds spoke very earnestly of the increased work and increased needs of the American Unitarian Association. This was followed by four or five exceedingly able and interesting short addresses.

—Rev. Alexander T. Bowser is hard at work in his new field as pastor of the Newton Center church, his installation having taken place in November.

—A series of Sunday evening lectures is being given at Dr. Rexford's church, Roxbury, to extend through a large part of the winter. The preachers, some Universalists and some Unitarians, are Doctors Rexford, Pullman, Biddle, Gunnison, Hale, and Rev. Messrs. Ames, Lyon, Hall, Stocking, Conklin, De Normandie, Tenney, Savage, and others.

Chicago, Ill.—A course of Sunday evening lectures has just been given at the Church of the Messiah under the general title of "Light on the Dark Ages." The special subjects and speakers have been as follows: The Age of Constantine, by Mr. Utter; The Light from Jerusalem, by Rabbi Hirsch; Arius and Athanasius, by Mr. Utter; The Greek Theology, by Dr. H. W. Thomas.

Cincinnati, Ohio.—Unity Church (Rev. L. A. Harvey, pastor) holds its services at the Lyceum, College of Music, every Sunday morning at eleven o'clock. Mr. Harvey has a religious study class at 9.30. The Sunday-school is held at 2.30 P.M. The Unity Church Club meets in Lancet Hall on the second and fourth Thursday evenings in each month from October to May. It is divided into two sections, one of which is studying Social Science, and the other Russia.

Covington, Ky.—The new Unitarian society starts off with much promise. Rev. Leon A. Harvey, pastor of Unity Church, Cincinnati, who organized this movement, comes over and preaches every Sunday evening in Greer's Hall. The officers of the society are: Mr. Harvey, pastor; Charles M. F. Striger, president; Mrs. P. M. Rennebarth, secretary; Mrs. Isabella H. Shepard, treasurer. Mr. Harvey has been repeating in Covington an excellent series of sermons on "Types of Authority in Religion," which were first given in Cincinnati and were received with much favor there.

Fargo, N. D.—The Unitarian society is prospering. The women of the society have furnished a ward for the accommodation of surgical cases at the city hospital. The necessary funds were raised by small individual subscriptions.

Grand Rapids, Mich.—Rev. Miss Bartlett of Kalamazoo is preaching here now every other Sunday. Rev. Reed Stuart of Detroit has also preached here one Sunday, and Mrs Celia P. Woolley of Chicago one.

Manistee, Mich.—Rev. A. W. Gould is giving an extended course of Sunday evening lectures upon "The Beginnings of Civilization and Religion." The December meeting of the Manistee Unity Club was devoted to a consideration of "The Social Results of Science." The January meeting will consider "Mind-Cure and Christian Science." The Unitarian society maintains a free reading room which is open on Wednesday and Saturday evenings and all day Sunday.

Meadville, Pa.—The Theological School has twelve new students this year. Professor Barber has been relieved from the care of the Meadville church, and is giving his whole time and strength to the School. The two new professors, Chesley and Freeman, take turns in supplying the church pulpit for the present.

Mount Pleasant, Mich.—Rev. L. R. Daniels, the state missionary, assisted by Rev. A. G. Jennings of Toledo and Rev. Reed Stuart of Detroit, held a series of

meetings here last month, extending through nine days, including two Sundays. Good audiences, at some of the meetings large audiences, were in attendance. Much earnestness was manifested,and the interest of the people in the church and its work was increased. Mr. Daniels has been preaching here once in four weeks for some months. The church has been re-organized on a new and distinctly religious basis; the indebtedness of the society has been nearly all provided for; a Sunday-school has been established. The little church, which in the past has had much to discourage it, is now feeling greatly encouraged.

Oakland, Cal.—Work on the new church edifice goes forward. Rev. C. W. Wendté teaches a Sunday noon young peoples' class in the study of Rev. M. J. Savage's "Unitarian Catechism."

Orange, N. J.—The Unitarian church here has given a call to Rev. Edward Hale of Boston. This is a fine field for the liberal gospel. Dr. Livermore has been preaching here for a few weeks. Some fifty or sixty families have been gathered and are now worshiping in a hall. A Sunday-school of thirty has been formed.

Philadelphia, Pa.—The Unitarian Club at the close of its first year of existence reports a membership of two hundred and eighty-eight, composed of persons from the First Church, the Spring Garden Church, the Germantown Church, the Wilmington Church, the Camden Church, and a few without present church relations. The Club contains ladies as well as gentlemen, and thus is distinctly in advance of some of our Clubs. The average attendance of the past year has been one hundred and twenty-five. The meetings have been held in the parlors of the First Church; but a building fund has been started with a view to eventually providing the Club with a home of its own. At the last meeting, Dec. 11, Rev. J. H. Clifford read a paper on "Wherein is Prayer Consistent with the Advanced Idea of God?" The paper was followed by an interesting discussion.

Plainfield, N. J.—The Unitarian society is working hard to swell its building fund. On Dec. 11, Rev. C. H. Eaton of New York lectured for its benefit in the Casino, giving an account of a coaching trip which he took through England and Scotland in the summer of 1888 in company with Andrew Carnegie and James G. Blaine.

Providence, R. I.—Rev. T. Ernest Allen, minister of the Fourth Unitarian society, is delivering a course of popular evening sermons in Temperance Hall, on "The Essential Teachings of Unitarianism." He is teaching a Bible class at 3 o'clock on Sunday afternoons in the study of Mr. Sunderland's "What is the Bible?"

Puyallup, Wash.—A congregational meeting held in the first week in December unanimously resolved to call Rev. Herman Haugerud of Meadville to the pulpit of the Unitarian society. Mr. Haugerud has preached in Puyallup for the past three months, and in that time won the confidence and esteem of the community. At the same meeting it was resolved to proceed at once to the erection of a church building, Mr. Ezra Meeker, one of the prominent members of the organization, generously starting the subscription with $500 and the presentation of two building lots. Others have also responded with generosity, and it is hoped that within the coming year church plans will be selected and the building well on its way to completion.

Quincy, Ill.—On Dec. 28th, the Unitarian Church celebrated its fiftieth anniversary, with a sermon in the morning by Rev. F. L. Hosmer, a former pastor, and a platform meeting in the evening with addresses by Rev. J. V. Blake and Rev. S. S. Hunting, both former pastors, and other ministers.

Salt Lake City.—Services looking toward the inauguration of a Unitarian society were begun here on Sunday, Nov. 30. Rev. Samuel A. Eliot of Denver preached in the Salt Lake Theatre to a congregation numbering about four hundred, and great interest and enthusiasm was manifested. Rev. T. B. Forbush, of Chicago, preached on Dec. 7th and Dec. 14th. A meeting for organization was held at the Walker House on Dec. 11th, and the following executive committee was chosen: N. M. Brigham, Wendell Benson, A. T. Schroeder, Duncan McInnes, H. K. Mason, Mrs. T. J. Almy, Miss Trent. This committee will arrange for the services and take steps toward securing a permanent minister as soon as possible. Sufficient financial support has been pledged. Rev. W. R. G. Mellen, Missionary of the Rocky Mountain Conference, will come out in January, and by February the committee hope to have secured the right man for the place. No minister could ask for a finer opportunity.

Seattle, Wash.—We clip the following from the Seattle *Telegraph*: The pulpit of the Unitarian church was filled yesterday by Rev. Thomas Van Ness, the Pacific coast secretary of the American Unitarian Association. The discourse was a clear and forcible presentation of the Unitarian doctrine of the value of life.

An important business meeting was held by the congregation immediately after the service, Mr. Joseph Shippen, president, occupying the chair. The trustees reported their action in calling Rev. Roderick Stebbins of Milton, Mass, son of Rev. Horatio Stebbins, D. D., of San Francisco, to become pastor of the society, and in support thereof interesting letters were read from Rev. Dr. Eliot of Portland, and from distinguished Boston clergymen. Thereupon the society ratified the call by a unanimous rising vote.

On motion of G. H. Heilbron resolutions were adopted warmly appreciative of the excellent work that has been done for the society by the former pastor, Rev. E. C. Smith.

St. Cloud, Minn.—The contract for building the new church has been let. The edifice and let are to cost about $14,000.

St. Louis, Mo.—The Eliot Society is carrying on two courses of study, one of "Phases of Character and Passion in Modern Fiction," and one of "The Origin and History of Unitarianism." In the former course the following works are read and criticised: The Rogue, by W. E. Norris; The Nether-World, by Geo. Gissing; A Little Journey in the World, by C. D. Warner; Crime and Punishment, by Dostoyevsky; April Hopes, by W. D. Howells; Dimitri Roudine, by Tourgeneff; Marie Bashkirtseff; An Enemy of Society, by Henrik Ibsen; The Mayor of Casterbridge, by Thomas Hardy; The Deemster, by Hall Caine; Anne, by Constance F. Woolson; The Peckster Professorship, by J. P. Quincy.

In the study of the History of Unitarianism the following special subjects are being considered: The Unitarianism of the Old Testament; The Unitarianism of the New Testament; Unitarianism until the Council of Nice; Arianism and Athanasianism; Unitarianism in the Reformation; Unitarianism in England; Early New England Unitarianism; Channing, his life and beliefs; Theodore Parker, his life and beliefs; Later Controversies.

The regular meeting of the Eliot Society, on December 11, was largely attended, and proved to be of unusual interest. After the reports from the various committees had been presented, a very able paper was read, entitled "Note and Comment on Books," being a sort of review of the principal books published in the last six months. The literary branch of the Society has had two meetings; at the first, "The Nether-World" was the work under discussion, and at the last, "A Little Journey in the World." The attendance at both was large, and the papers interesting and instructive.

The first church sociable of the season was held on Wednesday, Dec. 10, about ninety persons being present, and after some time had been spent in social intercourse, interspersed with delightful music, refreshments were served.

The Unitarian Club held its regular monthly meeting on Tuesday, Dec. 16, when the Rev. J. H. Crooker read an essay on "Scientific Charity."

M. H. DeWolf, Secretary.

Tokio, Japan.—Under the preaching of Mr. Kato, the First Unitarian Church is rapidly increasing in numbers and strength, while very many of the Japanese who come to their own service remain at the English service which immediately follows. As soon as a suitable place can be secured, Mr. Kato will conduct evening services in the Kanda district of the city, that being another great student section of the metropolis; and thus will be laid the foundation of another church. In the meantime, visits are being made to the larger towns in the country. Last week, Messrs. Kato and Kanda addressed an audience of more than a thousand at Morioka, a city in the northern part of the island, arousing such an interest that a strong organization is being formed, which will become the nucleus of a church as soon as a suitable man can be found to take charge of it. It is probable that our second native preacher will soon be obtained for this work. Two weeks ago the lecture courses at Unitarian Hall were opened, and are to be carried on for the first term under an excellent programme.—*Christian Register.*

Valparaiso, Ind.—For some time past liberal services have been held in the Opera House here on Sunday evenings, by Rev. T. G. Milsted, Dr. Thomas, and others, who have come down from Chicago. The town contains 6,000 population, and here is located the Northern Indiana Normal School, with an attendance of 1,500 or more students. The people want to build a Unitarian church, but can raise only a part of the money necessary. If they can be helped to the amount of $2,000 they think they can do the rest. For this sum they have issued a very earnest appeal to the Unitarians of the country. Who will help them? What church will take up a special collection for them? Address H. N. Nichols, Valparaiso, Ind.

Walpole, N. H.—The installation of Rev. Francis S. Thacher as pastor of the Unitarian society was an occasion of unusual interest. The church was well filled by citizens of the town, of all denominations. An especial interest was given to the exercercises by the fact that Rev. Mr. Thacher enjoyed the friendship and esteem of Rev. Wm. P. Tilden, formerly an honored pastor of the society, and that the address to the minister was given by Rev. Geo. H. Young, the friend of Mr. Tilden, and his successor as pastor of the New South Church in Boston. Touching reference was made to Mr. Tilden by Mr. Young and others, while Dr. Richardson in his excellent address of welcome, referred appropriately to the high regard in which the society holds his memory and that of Rev. Dr. Bellows, who so often ministered in the pulpit. The sermon by Rev. Charles G. Ames of Boston was most excellent.

Washington, D. C.—The list of "Special Exchanges" at the Unitarian church for the winter is announced as follows:

December 7.—Rev. H. G. Spaulding, Boston.

December 21.—Rev. E. E. Hale, D. D., Boston.
January 11.—Rev. M. J. Savage, Boston.
January 18. — Rev. George Batchelor, Lowell.
February 8.—Rev. F. L. Hosmer, Cleveland.
February 15.—Rev. J. T. Sunderland, Ann Arbor.
March 8.—Rev. J. L. Jones, Chicago.
March 14.—Rev. H. P. Collier, Brooklyn.
April 12.—Rev. Robert Collyer, New York.
April 19.—Rev. T. B. Forbush, Chicago.

Watertown, Mass.—Mr. John Fiske of Cambridge delivered a very interesting lecture in the Unitarian church, Dec. 14, on "Norsemen in America."

LIBERAL CHRISTIANITY IN DETROIT.

On Saturday evening and Sunday, Nov. 29th and 30th, the new and commodious church building on Woodward Avenue, corner of Edmund Place, was dedicated, the exercises being unique and appropriate, —significant of the opening era of spiritual fraternity. Several clergymen of different sects had been invited, and all were present save Rev. C. R. Henderson, Baptist, who sent a note of fraternal unity, stating that another previous engagement made his presence impossible.

Rev. Reed Stuart opened with a few fit words, saying that the gentlemen on the platform were invited, not to compromise their opinions, but in a spirit of justice and fraternity.

Rev. Z. Grinnell, Baptist, Rev. William Dawes, Methodist, Rev. W. H. Davis, Congregationalist, Rev. A. F. Frost, Swedenborgian, Rabbi Louis Grossman, Rev. L. S. McCollester, Universalist, Rev. H. Hopkins, Episcopalian, Rev. H. P. DeForest, Congregationalist, and Rev. J. Gorton, Universalist, were each introduced most felicitously by Mr. Stuart; and all seemed inspired by the occasion to dwell on the great unities of their common Christian faith, and the good works they should all unite in.

Fine music filled the spaces between the addresses, and for nearly three hours the large audience listened with most attentive interest, recognizing in the spirit of the hour and in the good words spoken the dawn of a new day.

Sunday morning the house was again full, and the laity ruled the hour, as their clerical brethren had done the evening previous. The proper dedication services were a history of the society, a passing over of the church to the society by the building committee, and its acceptance *by the people*, Mr. Hosmer, Mr. Boyington and Thomas W. Palmer giving the needed words on each topic. Then came brief remarks by Mrs. Boyington, Mr. Rowan, Mrs. Holden, Mr. Holden, G. B. Stebbins, Mr. Pierce, Rev. Calvin Stebbins, Mr. Ballou for the Sunday-school, and others,—a long yet not wearisome service, through which Rev. Reed Stuart acted as chairman, his few words always most happily appropriate and uplifting.

The sermon in the evening, by Rev. Calvin Stebbins, the minister of the church for some years, but now in Worcester, had attentive hearing. Thus the two eventful days of dedication—the topic of much comment, but of no adverse criticism—closed.

Hereafter there will be an evening meeting as well as a morning, Mr. Stuart speaking once a month, and others in the society filling the other evenings.

A lecture on "John Wickliffe," by Mr. Stuart, last night, opened these meetings auspiciously; next Sunday evening, G. B. Stebbins will speak on "Education, Industrial and Scientific, Intellectual, Moral and Religious"; and others will follow on their chosen topics.

A Unity Club is organized for Friday evenings, and a new activity and earnestness comes with the occupancy of the new church.

The Universalist society is moving on in its varied activities. Rev. L. S. McCollester is winning his upward way as a preacher, and is held in high personal regard and friendship. His remarks at the Unitarian dedication were singularly sensible and cordial, and eloquent in feeling and expression. Rev. Z. Eddy, a veteran and well-known Congregational clergyman, a man of large experience and thought, is to preach in the Universalist church soon, and will give his own views in good faith and spirit, recognizing, no doubt, such common ground as they can all stand on and work on.

G. B. S.

Detroit, Dec. 9.

THE UNITARIAN EDUCATIONAL SOCIETY.

This corporation, organized under the laws of New Hampshire, has as its object, to maintain, fully equip, and permanently endow Proctor Academy, Andover, N. H. The corporation has been in existence about ten years, and has maintained the school, which receives both sexes, during that time, having now buildings and land valued at $20,000, and funds amounting to about $5,000, the school being free from debt. Four teachers are employed and during the last academic year fifty-seven pupils received instruction for the whole or a part of the year. The entire cost of a year at the school has been about $150, an amount so low as to lead some to think that good advantages cannot be given. But pupils are prepared for college, or given a good academic training if they have not a college course in view.

The Unitarian Educational Society thus represents an interest of the denomination which is larger than any one school. It has been quite the fashion for well-to-do Uni-

tarian families to send their children to the schools of other denominations. While we commend the educational liberality of other churches that have been longer engaged in this work than ourselves, it is wise for us to make provision for the education of our own children and surround them during their school life with influences such as we can approve.

It is said that there is some advantage in a child being educated so as to take a broad humanitarian view of life and see the good which is found in other churches. So be it; but we may well seek to help others to the same advantage. The need of our denomination taking a part in educational work was recognized in the establishment of the Prospect Hill School for Young Ladies, at Greenfield, Mass. It is in the line of all our traditional ideas to emphasize educational influences. It is therefore a matter of manifest propriety for the Unitarian Educational Society to magnify its work as representing in some degree a large interest of the denomination which must more and more engage the attention of our people. LYMAN CLARK.

JOTTINGS.

Pundita Ramabai has now twenty-five pupils in her school in India. She has recently established in the school a branch of the King's Daughters.

At the annual Convention of the National Woman's Christian Temperance Union held in Atlanta, Ga., in November, the resolution following was offered by the newly elected Superintendent of the Department of Mercy, Mrs. Mary F. Lovell, of Bryn Mawr, Pa., and adopted:

Whereas, We believe vivisection to be cruel, unnecessary, and demoralizing, tending to a deterioration of the human soul utterly out of proportion to any known benefit to the human body gained thereby, the practice of it thus reversing the teachings of Christianity,

Resolved, That we will do all in our power to develop sentiment against it, and because we do not believe in half measures, nor in licensing any evil, we will do this with a view to securing legislation for its total prohibition.

Last month two hundred and ninety-two new Bands of Mercy for the promotion of kindness to animals were organized, making a total now of eight thousand eight hundred and forty-eight Bands. So the good work goes on.

The Baroness Rothschild, like the Baroness Burdett-Coutts, has a self-imposed "mission" in the miserable East End of London. She has built blocks of model tenement-houses in the Whitechapel district, which are rented at the rate of three per cent on the investment. Adjacent to the model houses is an excellent "club and library" building, with billiard-room and music-room open to all tenants on payment of a penny, and generally preferred to the gin-palaces.—*Woman's Journal.*

Bishop Blyth, of Jerusalem, says there are now in Palestine nearly 70,000 Jews. In 1883 there were only 23,000, and in 1841 only 8,000.

Two Bagdad Jews have bought the entire site of ancient Babylon. On this *Le Chretien Celge* remarks:—"Is it not a significant fact that two Israelites should to-day possess the soil and the ruins of the immense city where their ancestors were captives and slaves, and of which their prophets had announced the utter destruction."

The total number of pupils now enrolled in the public schools of Japan is 2,927,868, of whom 2,873,759 attend public and 54,109 private schools.

Says the *Christian Life:* Eighty years ago Oliver Wendell Holmes was born in Cambridge, Massachusetts. Channing was then a young preacher of twenty-nine; Webster was twenty-seven, and was practicing law in Portsmouth; Everett was a student at Harvard; Bancroft, Hawthorne, and Longfellow were boys of nine, five, and two respectively; and Phillips, Sumner, Motley, and Lowell were not born. These are the names with which that of Holmes is associated—a group that will forever render famous what may be called the Bostonian era of American literature. It is interesting to us to note that nearly the whole of this galaxy were in their religion Unitarian.

"Build thee more stately mansions, O, my soul!
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven within a dome more vast;
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

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Editor, Joseph Henry Allen, Cambridge, Mass.

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Questions of the Day, especially those which touch upon matters of Political or Social Ethics, will continue to receive a large share of its attention; and regarding these the widest freedom of discussion will be encouraged.

The Editor has established, through personal communication, in the interest of this Review, lines of Correspondence with eminent leaders of opinion—theologians, religious teachers or workers, and men of letters—in England, France, Italy, Holland, Germany, and Hungary, as well as in America, which he trusts will serve to make it a true representative of that broad movement of Liberal Religion which is so marked a feature of our own time. It is his hope that every number may include contributions from one or more of the sources here indicated.

The Literary Department will have the aid of some of our best scholars and critics, who have been its frequent contributors in the past. A classified Book List will be compiled, from month to month, by a trained librarian, assistant in the Boston Public Library, and—with its brief descriptive hints or criticisms—will be of value to readers and students generally.

In the January number will appear the first of a series of short local and biographical sketches, illustrating the early religious life of New England.

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